OF TRVTH

OR

Declaration of the doctrine concerning
EVANGELICALL COVNSAYLES;
lately deliuered in OXFORD by
HVMFREY LEECH
M. of Arts, & Minister.

WITH

Relation of sondry occurrents, and particularly of
D. KING, *the Vicechancellour, his exorbitant*
proceedings against the sayd H. L. vpon his
constant propugnation thereof.

ALSO

The peculiar MOTIVES, ensuing thereupon,
which perswaded him to renounce the faction of
hereticall Congregations, & to embrace the
vnity of the CATHOLIQVE Church.

Great is the TRVTH,
and prevayleth. 3. Esdr. 4. 41.

M. D. C. IX.

BRITISH MUSEUM

TO THE LEARNED,
WISE, AND INGENIOVS
ACADEMICKS
FLOVRISHING IN THE RE-
NOWNED VNIVERSITY OF
OXFORD.

EXPERIENCE doth wel approue S. *Bernards* saying; *Efficacior lingua, quàm litera:* the tongue is of greater efficacie, then the pen. And therfore I ſuffer no little diſaduantage, in that I muſt now ſpeake vnto you in a ſilent letter, and plead my cauſe by a mute aduocate of my minde.

But ſince I vvrite vnto them, vvho are not ſtrangers in my buſines, but aſwell eye vvitneſſes of the vvronges, vvhich I haue endured, as eare vvitneſſes of the Doctrine, vvhich I preached amongſt you; my vndoubted hope is, that your

heartes wil be touched with ſome compaſſion either tovvards me, vnvvorthily intreated by a faction (for I will not impute the crime of a fevv vnto all) or tovvards your ſelues, vvhom this particular doth very highly import, in reſpect of your learning, honour, and eſtimation.

For as the iniurie, which God, and his truth haue ſuſtayned in my perſon, is now made knowne not only vnto our nation, but the fame thereof beginneth to ſpread it ſelf abroad in theis forayne parts, ſo it concerneth you (my louing Fathers, and Brethren) to vvype avvay that diſgrace, and blemish from your Mother, and your ſelues, vvhich ſome of her vnnaturall Children vvould both ſtayne her vvith, and deriue vpon you; endeuouring to obſcure their priuate folly in the publick shame. VVhich protection I vvil neuer afford vnto them, vnleſſe they can obtayn it by your ovvne conſent.

Where-

VVherefore, out of my affectionate zeale vnto your credit, I do both humbly desire, and earnestly require you to auert this infamy from your noble Mother, and to free hir from the imputation, vvhich, otherwayes, you dravv vpon hir, as being eyther a patronesse of falsehood, or fearfull to defend the truth: vvhich folly in the first, or pusillanimity in the second, is a great stayne vnto men of your quality, and place.

For you stile your Vniuersitie the *Fountayn*, and the *Eye* of the kingdome. And you say not vnfitly; forasmuch as the Doctrine there taught doth streame forth into all parts of our nation: and all men come vnto you to receiue information of their vnderstandings, by your Academicall instruction.

In vvhich respect you stand deepely obliged vnto God, and men (as you haue care of his glorie, and their benefitt) to vindicate the truth from oppression, & to redeeme hir out of captiuitie into

freedome, that hir luſtre may not be darkened, vvhere ſo great a pretenſe is made of the ghoſpells light.

Which iuſt kindneſſe if I may not procure at your hands, yet the truth ſhall not be impayred thereby: nor vvill I be any vvhitt diſcõfited, othervvayes then in a ſorrowfull commiſeration of your eſtate. For my reſolution is firmely made vvithin mine ovvne heart, to ſpare no travayle, that I may purchaſe condigne approbation of my cauſe from all the Vniuerſities in *Europe*: if iuſtice may not be there done, vvhere Gods truth, and I (meerely for hir ſake) haue receiued ſuch iniurie, as ſeemeth almoſt incredible vnto ſtrangers, vvho do not yet ſufficientlie vnderſtãd the courſes of *D. King*, and of other *Caluiniſts*; the aſſiſtents of his ſpleneticall proceedings.

Finally (my Brethren) vvith my honeſt petition, and neceſſarie counſaill, I ioyne my hearty praiers (and teares vvith them) that it vvould pleaſe the authour

of all

of all goodneſſe, and the God of all truth, to powre the abundant riches of his grace into your ſoules, that your vnderſtandings may be fully enlightened vvith his truth, and that your vvills may be made cõformable therevnto in your profeſſion of the holy Catholicke faith. For vvhich as I novv ſuffer the vvant of my natiue cõtrey, ſo, in defence thereof, I ſhall be ready to yeald vp my life, vvhẽ it ſhall pleaſe my gratious Lord to call me vnto that honour: vvhereof I am vnvvorthy.

FARE YOV WELL,

From Arras. 14. March. 1609.

Your deuoted Brother in Chriſt.

Humfrey Leech.

He died in 1629

The Generall Contents of this Treatise distributed into three parts.

THE FIRST PART CONTAYNETH the Authours entrance into the Doctrine of EVANGELICALL COVNSAYLES, *with his defence of the same against the secrete murmuration of the* Brethren *in* OXFORD; *and against a certayn lecture read there publiquely, and purposely in impugnation thereof.*

CHAP. 1. The first ingresse into the doctrine of EVANGELICALL COVNSAYLES.

CHAP. 2. The Vicechancellours silence; the *Brethrens* murmuration.

CHAP. 3. The sayd doctrine illustrated vpon occasion of the *Brethrens* calumniations.

CHAP. 4. The Kitchin-conference of D. *Hutton* with the Authour, vpon the aforesayd illustration of this doctrine.

CHAP. 5. D. *Hutton* required a copy of the former Sermon. His surcease therevpon, as also vpon conference with a learned Doctour, from prosecuting the Authour any

any farther.

CHAP. 6. D. *Benefield* his publicke lecture againſt this doctrine.

CHAP. 7. The Authours defence thereof, and of the FATHERS in a Sermon.

CHAP. 8. A concluſion of the firſt Part, with an admonition vnto the Academicall Reader.

THE SECOND PART CONTAINETH the irregular, and violent proceedings of the Vicechancellour, *and his complices againſt the Authour, and his doctrine. VVhereby the nature of hereſy, and hereticks doth plainely diſcouer it ſelfe.*

CHAP. 1. The Authour conuented by *D. Hutton*, vpon deliuery of the laſt Sermon.

CHAP. 2. The Authour indignely vſed by *D. King*, after his returne from *London*.

CHAP. 3. The finall proceedings of *D. King*, and his aſſiſtents againſt the Authour, and his doctrine.

CHAP. 4. *D. Kings* perfidious, and vnjuſt dealing with the Authour.

CHAP. 5. The Authour ſummoned to *Paules* Croſſe, and defeated. *D. Kings* conference with a learned Deuine in *London*, touching

ching *Euangelicall Counsayles.*

CHAP. 6. The Authours appeale vnto the Archbishoppe; and what intertaynment he found in *Lambeth.*

CHAP. 7. The Authour (being retired vnto priuate meditation) sought out by one of the Archbishopps Chaplaynes, and solicited to repayr agayne vnto *Lambeth.* His resolution vpon a better course.

THE THIRD PART CONTAYneth 12. Motiues (*briefly, and naturally deduced out of the premisses*) *vvhich perswaded the Authour to embrace the* Catholicke *Religion.*

I. The *Protestants* admitte not a triall of their Religion by the *Fathers*; whatsoeuer they pretend to the contrary.

II. The *Protestants* preferre the Cõgregations of *Luth. Calu.* &c. before the ancient *Catholicke* Church.

III. The *Protestants* brand *Catholicke* doctrine with the name of *Popery.*

IIII. The *Protestants* subuert the truest meanes of piety, and deuotion.

V. The *Protestants* corrupt the Scripture in defence of their opinions.

VI. The

VI. The *Proteſtants* are *Iouinianiſts*, and therefore *Hereticks*.

VII. The *Proteſtants* accommodate their Religion vnto the State, and preſent time.

VIII. The *Proteſtants* punish not doctrines meerely in reſpect of their falſehood, but as they are contrary vnto their profitte, and pleaſure.

IX. The *Proteſtants* do vnconſcionably impugne the knowen, and manifeſt truth.

X. The *Proteſtants*, for want of better meanes to conuince the *Catholiques*, propoſe vnto them queſtions of capitall danger.

XI. The *Proteſtants* manner of proceeding againſt the *Catholiques* is abſurd in reaſon, and vnequall in juſtice. It prooueth them to be Heretiques.

XII. The *Proteſtants* Superiour Magiſtrats concurre with their inferiours to oppreſſe the truth, againſt all conſcience, and equity.

In the concluſion of this Treatiſe, enſue the teſtimonies of the Greeke, *and* Latin *Fathers, concerning* Euangelicall Counſayles; *vvith an Aduertiſement to the Reader.*

The

THE PREFACE

vnto the vvhole discourse.

WHEN *I first set footing into this present businesse, my purpose vvas not (no not in my most secret thoughts) to enter into any point of controuersie, or to giue occasion of offence, or dislike vnto any: only my resolution vvas, plainely, and positiuely (as the course of my studies had euer bent, and caried me) to glaunce at a mayne point of doctrine (it comming but* obiter *in my vvay) directly vvarranted, nay lineally deduced frō the vniforme consent of all ancient times; bequeathed vnto vs by the perpetuall tradition, and practise of the Church.*

But yet since, contrary to my probable persuasion, certaine priuate spirits (vvhose faith is their ovvne fancy) ytching rather after prophane nouelty, and hereticall innouation, then

thē abiding the vvholsome doctrine of sacred Antiquity, and the Churches dogmaticall tradition, haue, by all meanes, laboured to impugne my doctrine, and to defame my person: I haue thought my selfe in conscience, and duty (both before God, and man) obliged, as vvell for the generall satisfaction of all, vvhom this present businesse may any vvay concerne, as for my ovvne dischardge in particular (being the party herein especially interessed) briefly to compile, and publish the vvhole cariadge, and progresse of this matter, in the ensuing treatise; humbly recōmending, and euer submitting my opinion vnto the graue, and infallible iudgmēt of the Church, *at vvhose feete, and tribunall alone prostrating my selfe, I must stand, or fall: as also referring my self, vvith the moderate deportment of my cause, vnto the syncere iudgement of the discreete, and impartiall Reader.*

THE

THE FIRST PART

Contayning my entrance into the doctrine of Euangelicall Counsayles *with my defence of the same against the secret murmuratiō of the* Brethren *in* Oxford: *and against a certayn Lecture publickly, and purposely read there in impugnation thereof.*

* *
*

20 JY 63

A TRE

A TRIVMPH OF TRVTH.

OR DECLARATION OF THE DOCTRINE CONCERNING EVANGELICALL COVNSAYLES;

CHAP. I.

The first ingresse into the doctrine of EVANGELICALL COVNSAYLES.

IN TREATING of this parcell of holy scripture; *I savv the dead, both great, and small, stand before God*; I distinguished a fourefould acception, or signification of *great*, and *small*. FIRST; great, and small for worldly authority, & temporal condition. SECONDLY; great, and small in respect of heauenly supereminency of grace, and spirituall infusion. THIRDLY; great and small in lieu of diuersity of rewards, and retribution. FOVRTHLY; great, and small in regard of contrariety, and disparity of workes, and operation.

In a Sermon at Christs-Church in Oxford 1607 Apocal. 20. 12.

A Hereunto

Hereunto I applied that distinction of S. GREGORY; *Quidam iudicantur, & pereunt: quidam non iudicãtur, & pereunt: quidam iudicantur, & regnant: quidam non iudicantur, & regnant.* That is (as another ancient writer, somewhat varying the wordes, but keeping the sense, doth excellently render it) some are to be iudged, and damned; *perishing by iudgment.* Some are iudged, & damned already; *perishing vvithout iudgement.* Some are to be iudged & saued; *saued vvith iudgment.* Some are iudged and saued allready; *saued vvithout iudgment.* And all this diuersity of iudgment ariseth from contrariety, and disparity of workes, acted, and done here in this life, by *great* and *small* mentioned in my text.

Moral. li. 26. cap. 24. 25.

This distinction I breifly dilated vpon, as the straightnesse of time (which now had ouertaken me) would giue me leaue, and cõming to the last member of the distinction, in the very close, and vpshot of the sermon, I concluded, that those, who were to be *saued vvithout iudgment*, are such, as did transcend the precepts of the law by due performance of EVANGELICALL COVNSAYLES of perfection; endeauouring not only to performe the moral obligatory decalogue, but thirsting after more eminent perfection added, nay voluntarily by power of an arbitrary choyce, offered vnto

the

the lawgiuer more, then the generall precepts of the law necessarily tyed them vnto; deuoting, and consecrating themselues vnto the heauenly profession of spirituall *Pouertie*, Angelical *Chastity*, and humble *Obedience*, renouncing their owne will, forgoing carnall concupiscence, forsaking all thinges, yea and themselues, for Christ, and heauens sake. That is to say; they despise the worlds transitory trashe, and pleasures; and only thirst after spirituall goods, which are the true treasure of heauen.

This was the summe, and substance deliuered in my first entrance into this point, M. Doctour KINGE (*vicechancellour* of the vniuersity) being then present; and giuing no signification of dislike conceyued by him against the verity of this doctrine.

CHAP. II.

How vpon the vicechancellours silence, the BRETHREN *murmured secretely against the aforesayd doctrine.*

NOW let the indifferent, and iudicious Reader obserue, whether I may not more then probably conclude, that either the *vicechancellour*, at this time, apprehended it not; or apprehending it, in his owne true iudgment,

and conſcience diſguſted it not; or diſtaſting it, yet being not able to conuince, and refell the demonſtratiue euidence of it, could haue bene content to winke at it, and giue it his indulgent cõniuency, ſo that it might thus haue paſſed away in ſilence.

Was the point erroneous? where then was his iudgment, that should haue deſcried it, if it deſerued his cenſure? why eſcaped it then vnrebuked? might this doctrine now paſſe currant, and muſt it afterwards be iudged counterfaict? In a word: is the doctrine as it was generally intimated, allowable; and are the particulars therof being now dilated, and amplified, made thereupon intollerable?

Howbeit certaine of a purer ſtrayne (BRETHREN ſome men call them; and *Brethren* I confeſſe them to be; *fratres in malo*, as *Simeon* and *Leui* ſometimes were) ſecretly murmured, and beganne in corners priuately (as Hereticques vſually haue done) to traduce me, my doctrine, and my authour S. GREGORY: calumniating that in ſecrete, which openly they durſt not yet aduenture ſubſtantially to impugne.

The report, and rumour wherof (by relation of ſome frends) no ſooner came vnto mine eares, but preſently (knowing well the aſſured grounds of my doctrine) I addreſſed my ſelf

to hau

to haue ſatisfied, & contented any ingenious, and vnpaſſionate auditour, by a ſecond repetition, with a briefe, punctuall, and perſpicuous explanation & confirmation of my aforeſayd doctrine: For I was alltogether vnwilling to ſuffer the leaſt imputation or ſcandall to be faſtened vpon it, or vpon the Authour (were it but in corners ſecretly) and farther, though I intended not to runne into a publick oppoſition, yet now occaſion might be miniſtred vnto me, and others to vindicate a neceſſary truth from the detraction of calumnious tongues.

Chap. III.

How the former doctrine was illuſtrated, vpon the Brethrens *priuate calumniation therof.*

BEING thus occaſioned by the ſecrete, & clancular murmuration of *Brethren* (the fame wherof beganne now to diſperſe it ſelfe abroad) to addreſſe ſome defence of my former doctrine; I tooke the next opportunity to ſupply the publique place, and willing rather to giue a little further touch to conuince the ſayd *Brethren*, then to dwell, as yet, vpon any playne, and full diſcourſe (which was not my

purpoſe; the point being yet not publickly contradicted) I repeated, and dilated vpon the point more at lardge; as it was originally deduced out of the laſt branch of S. GREGORY his diſtinction; to wit, *quidam non iudicantur & regnant*; to this purport, and effect.

Of this point (ſayd I) I may ſpeake as *S. Iohn* ſpeaketh to the ſeauen Churches of *Aſia*; concluding euer the burthen of his admonition with a patheticall *epiphonema* in the reprehenſion; *Let him that hath an eare to heare, heare what the ſpirit ſaith to the Churches*. And may not apply; *let him that hath not only an eare to heare*, but a ſoule to ſaue by the eares hearing, heare what the celeſtiall oracle, heauenly ſpirit, and Catholique Church ioyntly ſpeake, and deliuer concerning EVANGELICALL COVNSAILES.

Or I may ſpeake with our bleſſed Sauiour aduiſing, exhorting, counſayling, yea, out of the whole maſſe of mankind, inuiting, nay inciting ſome to that angelicall gift of virginall chaſtity; *qui poteſt capere, capiat*; he that can aſpire to the toppe of angelicall integrity, let him become a votary of virginall Chaſtity. Math. 19. 12.

This is *S. Paul* his *ſapientia inter perfectos*; apoſtolicall wiſedome for men of angelicall perfection. Theſe eaſily diſcloſe, and diſcouer the worlds fooliſhenes & impoſtures, when they paragon them with heauens remuneratiõ, and

treasures. These are *the salt of the earth*, and *the light of the vvorld*: starres fixed in the spheare of heauen, the Church militant; not wandring in their motion towards heauen, the Church triumphant.

These are our best pilotts amongst men; their godly conuersation ought to be our holy imitation. These guide by their examples the barkes of our bodies (wherin the eternall treasures of our soules are caried, *as in earthen vessells*) through the perilous rockes of the seas of this worlde, that they may ariue safely at the designed hauen of heauen, when they flitt from the bedd of this mortall body.

These are beacons on a hill (the hill of the Church) whose liues as lightes, and burning lamps, forewarne, and so forearme vs against all inuasion of any spirituall enimies. These are *entia trascendentia* men soaring aboue the ordinary pitch of men, celestial men, terrestial Angels, surmounting and transcending the precepts of the law by *Euangelicall Counsayles* of perfection: endeuouring not only to performe the law, but thirsting after a more holy, heauenly, and excelling perfection, haue performed more then the lawes generall precepts obliged them vnto; adding ouer, & aboue the law, that which the law wanted of the merit of perfection; as S. BASILL speaketh; pro-

De vera virginitate prope finem.

fessing *spirituall pouerty, angelicall Chastity*, and *humble obedience*; and all this for heauens sake.

And that they may more readily follow, and deuoutly adhere vnto Christ they cast away that which *presseth downe so fast*, nay which often times presseth downe to hell; ouerloading and surcharging the soule with immoderate weight; the thorny cares, and choking ryches of this present worlde.

These with feare and trembling recompt, & remember that terrible interrogation of our Sauiour concerning the worlds riches, & the profit redounding vnto man in the vayne, and maine pursuite therof; *what shal it aduantage a man to winne the whole world, & to loose his own soule?*

And therfore these professors of *Euangelical Counsayles*, merchandising for their soules earnestly with al spiritual endeuour vpon the sea of this world, follow the counsayle, which Christ gaue to the yong man (who came to be the WAY to learne the way to heauen) *if thou wilt be perfit, go sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come and folow me.*

O what an exchãge had this yoũg man made what an offer did Christ make him, what Counsaile did the wisdome of the father giue him, how much doth it now repent him? In

word: ô how happy had he bene, both in body and in ſoule, ſince he had bene ſecure of the ſaluation both of body, and of ſoule, and not only ſecure of that, but *theſaurum habuiſſet in cælo*, his pennie had bene of pure gould; and he had had meaſure for meaſure, yea aboue meaſure, heauens remuneration heaped vpon him in lieu of Chriſtian perfection, if he had parted with him ſelfe, and abandoned the worlds traſhe, to haue partaked with Chriſt, and heauens treaſure.

And yet this being a *counſayle* not a *precept*, it is not enioyned as a precept to all, but giuen by way of *counſayle* vnto perfiter men, as the fathers teache. And the reaſon is excellently rendred by *S.* GREGORY the great, to be this. *It is not enioyned as a precept to all (for then were it ſinne either to marry, or to poſſeſſe any of the worlds goods) but yet it is counſayled vnto men of more holy ranke*; For theſe haue an arbitrary, and voluntary choyce in their things.

Such were the Apoſtles, and thoſe Apoſtolicall men, that hauing poſſeſſiõs, ſould them, bronght in the mouey and layde it downe at the Apoſtles feete. Act. 4.

Such was holy *Antony* that ancient Monke of Egypt; *S. Paul* the Heremite; *S. Benedict*; *S. Hierom*; *S. Baſill*; *S. Gregory Nazianzen*; *S. Gregory* the great; *S. Bernard*, and many other Do-

Doctours, and Fathers; the moſt renowned lights of learning, and greateſt pillars of the Church.

And was not Chriſt him ſelfe Maiſter, and *Regius Profeſſor* of this *ſpirituall* poverty? ſpirituall I call it, becauſe the contempt of this world for the hope of heauen, is the worke of Gods ſpirit, wrought within our ſoules. Witneſſe his entrance into this world, when his houſe was a ſtable, his cradle a cratch; witneſſe his continuance in the world, lyuing meerely vpon almes miniſtred vnto him by certaine godly women, and deuout perſons. VVitneſſe his complaint; *the foxes haue holes, and the birds of heauen haue neſts, but the ſonne of man hath not, vvhereon to reſt his head.* And was he any richer at his departure out of this worlde, when wanting a ſepulcher of his owne, he was enterred in an other mans tombe?

Finally; though he were lord, and owner of all (being God the lord, and creator of all) and the ſole heyre-apparant of heauen, and earth; yet was he content to forſake all: of rich he became poore, teaching aſwell *opere*, as *ore*, by example of lyuing, as manner of teaching; reall practiſing, as orall inſtructing; *firſt doing, & then teaching*; and all to this end, *vt conuerſatio magiſtri forma eſſet diſcipuli*; as bleſſed Leo ſpeaketh; that is, that he might generally

Act. 1.

Ser. 5. de Natiuit. Chriſti.

vcane

weane all Christians from the loue of this world; but especially, that he might become vnto his disciples, and all Apostolicall men, a perfit patterne of this spirituall poverty; the maisters conuersation being the schollers best instruction.

For Christ came not downe from heauen to earth, from the bosome of the Father, by his eternall generation, GOD, to the wombe of his Mother, by temporall incarnation, MAN; when he deigned to stoope downe so lowe, nay vouchafed *exinanire seipsum*, to put of the garment of his Fathers, and heauens glory, inuesting his incomprehensible deity with the base raggs of finite mortality; I say Christ did not performe all this onely to fulfill the morall Decalogue, but ouer, and aboue the lawes righteousnesse, he taught that, which the law wanted of the merit of perfection.

See S. Basill. de vera virginit.

And as he taught this vnto vs by practise in his owne most sacred person, and in the persons of his Apostles, so he left vs the first pure primitiue Church, and raysed vp many in the other succeeding ages and Centuries of the Catholique Church, to be examples, and patternes of these *Euangelicall Counsayles*.

This was the summe of my Repetition, with a more ample explanation of my former Doctrine; iustified now in publique against the Bre-

Brethren, who had traduced it in their whiſpering conuenticles, according to the liberty of their priuate ſpiritts.

Chap. IIII.

D. Hvtton *his kitchin-conference vvith me vpon the deliuery of this laſt ſermon.*

THis ſermon being ended, and ſupper time immediately approaching; M. Doctour *Hutton* (one of the Channons of *Chriſt-Church*; now deputed *Prouicechancellour* in the abſence of M. Doctour *King*) ſent for me by one of my fellow Chaplaines into the cõmon kitchin, to conferre with me vpon the point deliuered in my ſermon.

A place fitt to treat vpõ Iouinianiſme; but vnfit for the ſacred myſteries of Religion.

Hither I no ſooner came, but, he (intereſſing himſelfe in the quarrell of IOVINIAN) beganne very fiercely to aſſault, & chardge me for preaching *ſcandalous*, & *erroneous* doctrine; excepting farther againſt the termes of *Angelicall Chaſtity*, and *Euangelicall Counſailes* of perfection; expreſſely mentioned by me in the aforeſaid ſermon.

The onſet being thus giuen by his worshipp, my warde was; Sir. (vnder your correction) the doctrine lately by me preached (howſoeuer

ner you disconceipt it) is not, nay cannot possibly be either *scandalous*, or *erroneous*; for it is the doctrine of that great Pillar of the Latine Church *S. Gregory*; accorded vnto, and confirmed by vniforme consent of fathers, both of the *Greeke* and *Latine* Church.

As for the termes of [a] *Angelicall Chastity*; & *Euangelicall Counsailes* of perfection, I haue not hammered them vpon any anuile in the forge of my owne braine, but rather borrowed them from Orthodox Antiquity.

Against this he replyed; that if I preached any erroneous doctrine out of *S. Gregory* (such as this must needes be) then both the defence of the doctrine, and Authour himselfe would be required at my hands. For (sayd he) cannot *Gregory* haue his errours, but you must broach them here to infect this place with POPERY?

This was the accompte, that the culinarian Doctour made of S. GREGORY the great; one of the holiest, & learnedst doctours, that euer breathed in the CATHOLIQVE Church; excelling *S. Antony* in holinesse, *S. Cyprian* in eloquẽce, *S. Augustin* in wisedome; ful of cõpunctiõ, humility, the grace & feare of God; indued with such light of knowledge, that not any of the present time was equal vnto, no nor of the former: to whose moral expositiõ of scripture all the doctours giue place, & that in the iudg-

[a] Virginity equalleth it selfe to Angells: yea, if vve examine vvell the matter, vve shall find it to exceede Angells; for that cõtrary to nature, it getteth a victory in flesh aboue flesh, vvhich Angels do not. Cypr. de bono pudicitiæ

Virginity (an Angelicall guift) exceedeth matrimony, as much as an Angell excelleth a man. Damasc. li. 4. Orthodoxæ fidei, cap. 25. Vide Cypr. de natiuitate Christi & Hieron. lib. 1. contra Iouinian.

Ildephonse de viris illustribus ca. 2. Isidore de viris illustribus cap. 2. Vide Greg. Turon. lib. 10. Histor. de laudibus Gregorij.

iudgment of a generall councell,

Concilium Toletan.

Did it then become M. Doctour HVTTON to detract from the due worth of so great, & learned a Saint? since I may yet adde this to perfit his prayse; *vvhatsoeuer he vvas vnto others, doubtlesse vnto vs he vvas an Apostle* (to speake in the phrase of the Apostle) to whom our ENGLISH nation standeth perpetually obliged for her cõuersion from Paganisme vnto the Christian faith.

Beda, Ecclesiast. Histor. Angl. lib. 1. cap. 1.

But to passe ouer the praise of this bright shininge starre in the firmamẽt of the Church; my reioynder was, that this doctrine must first be prooued to be *erroneous* & *scandalous* before any such imputation ought (vppon absolute necessity) to be imposed, and fastened vpon it, since *scandall* doth arise from errour, & errour is an approbation of that, which is false in iudgment, and vnderstanding.

And as for defending of *S. Gregory*, my opinion then was, & now is, that the very name, itself, & Authority of this worthy Father ought and would rather (amongst all learned, and iudicious deuines) be my iust defence and full dischardge, then that his credit should be so farre called into questiõ, as now (after a 1000. yeares continuance in the Catholique Church of Christ: being generally reputed *Orthodox* so longe) to stand in need of myne, or any other

manns

anns defence whatsoeuer.

And yet rather then the doctrine shal be thus odiously traduced, and my Authour want his promerited defence, I will according to that poore ability (wherwith God hath ẽabled me) endeuour to defend both it, & him: and therfore if *S. Gregory*, in this point, hath not transgressed the bounds of ANCIENTER Church, nor crossed any tenent of his owne PRESENT Church, nor yet, for this, hath hitherto bene censured by the laufull iudgement of any Catholique SVCCEDING Church: nay if the Church more ancient then his, his owne present, & the euer after succeding Centuries of *Catholique* Church haue, from hand to hand, deliuered vnto him, receaued with him, and with vniforme consent followed him in this point of doctrine, neuer so much as once noting it, questioning it, impugning it, contradicting it (which certainly they would haue done, had the doctrine bene erroneous: for their deuoted piety spared no Heretick, no not the moste renowned martirs, nor glorious fathers of the Church in any of their errours, repugnãt vnto the vnity of Catholique verity) then, vpon these premises, I may irrefragably conclude in defence of my Authour, and doctrine, that *S. Gregory* his position is no priuate opinion hatched out of his owne brayne, but

Origẽ Millenari; Tertull. Mõtanising Cypr. rebaptising.

the

the vniforme deduction, & tradition of Chri
his ſpouſe the true *Catholique*, neuer errin
Churche inſpired, guided, & directed by Go
his holy ſpirit in all ages.

But M. Doctour *Hutton* lending a deafe ea
vnto my defence (though in my conſcienc
and iudgment, it ought to haue ſatisfied him
ſounded another alarome, and ringed a fre
peale in my eares, chardging, nay furchar
ging me (*ad nauſeam vſque*) for houlding an
diſtinction betwixt PRECEPTS and COV
SAILES. For (ſaid he) there is no ſuch diſtin
ction: thoſe, which you falſely call *Counſayl*
are in deede *Precepts* and not *Counſayles*.

And this was his definitiue reſolution, fi
ting out of the ſieue of the Church all th
wheaten meale, I meane the fine flower of ſp
rituall *Pouerty*, Angelicall *Chaſtity*, and leauin
nought elſe within it, but the branne, and hu
kes of *Iouinian* his hereſy; which (to ſpeake
it in one word, as it deſerueth) is the very eu
cuation, & exinanition of all the beſt fruicte
of our Chriſtian Religion. And this he di
with an earneſt proteſtation; not being able t
containe him ſelfe from vowing, & ſolemne
ſwearing *before God*, that he would ſend me
to my Lorde Biſhoppe of *London*, to anſwe
the point before the highe Commiſſion.

To this I replied. Syr: the diſtinctiō betwix

precept

ecepts, & *Counsailes* is no deuise of mine, but e doctrine of *S. Paul*, grounded vpon Christ is restrictiue negatiue; *non omnes capiũt*: where- vpon *S. Paul* had no precept: and vpon Christ his exhortatiue affirmatiue, *qui potest capere, ca-* 1. Cor. 7. 8. *piat*. Hereupon the Apostle giueth his coun- sayle; *Consilium do*: & thus all ancient Church hath interpreted his sentence.

But admit (by way of supposition) your per- emptory conclusion, & suppose that there be no counsayles, but let all be precepts; do they not then as PRECEPTS bind you, and that *sub pœnâ*? For that which is a precept is com- maunded; that which is cõmaunded, must be done of necessity; that, which must perforce be done, is punished being left vndone: and in vaine is that commaunded as necessary, which is left in the free choyce of the commaunded as voluntary as *S. Hierome* teacheth. wherefore lib. 1 contra Iouinianũ. giue me leaue (without offence) to demaund; why do you, or any other marry, or possesse any of the worlds goods? ought your practise to be cõtrary to the precept? And doth not *S. Gregory* teache, that if counsailes were precepts, then were it sinne, & that damnable too, to possesse any of the worlds goods? And were not ma- riadge taken away (which is no lesse then flatt heresy) if virginity were a precept? as *S. Basill* De vera virg. and the Fathers teach.

This

This I demanded; but he then passed it ouer with silence; & therefore I expect his answer nou, how he can avoyd this consequence which followeth vpon his owne learning.

As for sending me vpp to *London*, to answer the point there, my reply was; that, for my part, I was ready to answere vnto the point and to iustify the doctrine either there, or elsewhere in what consistory soeuer in the kingdome. Onely for your owne credit sake, and place (sayd I) which you supply, I wish that you would please you to be better aduised; at least to conferre with some other doctours, who heard the sermon aswell as your selfe, and maturely to deliberate, whether there be *scandalum datum*, or *acceptum*, a scandall on my part iustly giuen, or on your part vniustly taken; & whether your exception against my doctrine will beare waight, or no, being poysed in an indifferent ballance of equity; before you resolue vpon this precipitation. Otherwayes you shall bewray great want of sound iudgement in opinion, and disclose much ouersight in discretion.

And farther; I assure you; call me whither you will into question, I shall discardge my self with sufficient credit, when you shall gayn little by questioning my doctrine or molesting me causelesly.

Her

Here the kitchin-conference brake vp: onely, in the looſe, he required a copy of that doctrine of *Counſailes* deliuered by me out of S. *Gregory*. To this I voluntarily cõdeſcended: adding theſe words to intimate my confident reſolution. Sir. *For the doctrine, I veeill requeſt no fauour at your hands: only I hope that you vvill do me iuſtice: if not, aſſure your ſelfe, I ſhall right my ſelfe elſe vvhere.* This was the laſt period of our conference at that time: & ſo we parted: ſupper calling vs both away.

CHAP. V.

How D. Hutton, *receyuing a copy of the aforeſayd Sermon, found no matter of exception againſt me. His precipitate courſe hindered by the aduiſe of a learned, and iudicious Deuine.*

SOME two dayes following (vpon the very point of the prefixed time, which doctour *Hutton* had appointed) I deliuered vnto him (in his owne lodging) a punctuall ſumme, & copy of the doctrine, ſo vehemently by him excepted againſt, and ſo earneſtly required. The ſaid copy, with all ſeeming alacrity he chearfully, and contentedly receiued at my

hands, dismissing me without any further questioning about the point, either then or any other time after. VVherupon I concluded, that he had retracted his former opinion, by a more prudent circumspection.

And that he now determined to pursue me no farther, I was then, and am now the rather induced to believe, because, on the very night of our sayd kitchin-conference, he repayred vnto a very graue, and learned Doctour in that Vniuersity (who had heard my sermon) to craue his opinion, and resolution concerning the point; complayning first of my peremptory, and obstinate resolution; discouering withall his disgust of the Doctrine; certifying him farther of his purpose to send me vp to the Bishoppe of *London* to answere the point there.

The venerable Doctour perceauing his headdy resolution, and withall conceiuing the truth of the Doctrine (which his discreete and mature iudgment could not possibly suffer him to dissemble) very prudently, and learnedly aduised him to stirre no more in the point; but to passe it ouer with a calme, and quiet silence. For (said he) in sending him vppe to *London*, well you may put him to trouble and chardge: but for the Doctrine (for ought that I could conceiue) the issue

will

will be this: he may, and will answere it either here, there, or elsewhere, with more credit, then you shall possibly gayne in calling it into question.

And is this (sayd he) the rewarde of our pulpit paynes? Are schollers, whose state you know to be but meane, to be put by schollers, vnto this extraordinary chardge, needelesse, and causelesse expense? Ought not you, and I, and all of our ranke, rather study to giue them all lawfull content, then to seeke their greiuances, by surmising against them vniust matter; taking exception, where no scandall is giuen, to bring them to iust discontent? wherefore (Maister Subdeane) to waste neither more time, nor words about this point; for conclusion (since, as you say, you are come purposely to aske my opinion and counsayle in this matter) my aduise is (if you will be ruled by me) let all matters be husht; rest as they are; and there an end, without either further troubling, or prouoaking him.

Thus the good Doctour soundly, plainely, and, on all parts, charitably afforded him his freindly aduise. And hereupon it was, that Doctour *Hutton* was satisfied; whereof he gaue sufficient signes, when he receyued the aforesaid copy.

So the matter was, for that time, ended; and the doctrine, without any manner of preiudice, or farther contradiction, cleared: being now at two seuerall tymes by me preached, First generally glanced at, & intimated only: Secondly, against the *Brethren* (who in priuate corners traduced it) publiquely repeated, amplified, and explaned.

Chap. VI.

How, vpon M. Prouicechancellours *cessation to prosecute me any farther,* D. Benefield *in a publick, solemne Lecture, did mainely impugne the aforesaid doctrine; vvith shevv of particular exceptions against me for the same.*

And now resolued, as my next occasion drew me to preach, to proceede forwards with the exposition of my text, and to haue vnfolded the sense of *the opening of those mystical bookes*; the booke of conscience, and the booke of God his eternall prescience; for so it followed in my text; *the bookes vvere opened, and an other booke vvas opened; vvhich is the booke of lyfe.*

of lyfe. This was my intention; becauſe I had now ſpoken ſufficiently of that point (as I thought) which I mett withall but *obiter* in my text, vpon a ſubdiuiſion, and a diſtinction cited foorth of *S. Gregory*.

As I reſolued priuately vpon this courſe, ſo I had performed accordingly, if a certaine exorbitant accident had not interrupted, & diſturbed this my quiet, and ſetled reſolution; diuerting my purpoſe (for that preſent) and conuerting my forces an other way. The occaſion wherof was, as followeth.

In the Eaſter terme following *M. Benefield* (one of the Inceptors of deuinity for the Act enſuing) whether it were of his owne proper motion (which I very hardly can ſuppoſe) or vpon the inſtigatiõ of ſome other of the BRETHREN (which I do more eaſily believe; ſince he muſt needes go, whom a maine ſchiſme drieueth) purpoſedly prouided one of his ſix ſolemne lectures (read for the aſſumpt of his degree of Doctourshippe) mainely, and directly by way of oppoſition, and confutation of that erroneous *Popish* doctrine. For ſo it pleaſed this *initiate Doctour* to brand the Doctrine of all the Ancient *Catholique* Doctours, deliuered concerning EVANGELICALL COVNSAILES. VVherein whether I, and my doctrine were mainely ſhott at and impugned or no, I will

A newv Doctour of Oxford cõtrary to all the Catholick Doctours of the Church.

not iudge in my owne cauſe; let the equall, and impartiall Reader vmpire for vs both.

This buſineſſe was not ſo ſecretly plotted by the aforeſaid *Brethren*, not yet ſo priuately intended, and caried by the Actor himſelfe, but I had certaine notice giuen me by a friend of
M. R. mine (a graue Bachellour in diuinity, and a man of good eſteme) who was acquainted both with the proiect, and the day of lecture; wherof he gaue me a particular intimation.

This lecture I both heard, and noted in writing. But ſuch an other lecture, ſo falſe, ſo Hereticall, with ſuch violent wreſting of ſacred write, ſuch impudent reiecting of holy fathers, quite beſides the drifte of the one, and cleane contrary to the reſolution of the other, I ſeldome, or neuer heard in that famous, and renowned Academy.

The text by him treated vpon was; *go ſell all that thou haſt, and giue to the poore, and thou ſhalt haue treaſure in heauen; and come, and follow me.* A maine ground, and pregnant text (as I take it; and I take it aright, if all ancient Church miſtake it not) to builde vpp rather, then to batter downe; to confirme rather, then to confute *Euangelicall Counſailes*. The Fathers which he cited, & named to ſtand for *Counſailes* were diuers: he might haue vrged all, both of the *Greeke*, and *Latine* Church; all of them being reſo-

resolute for COVNSAILES (& that vpon those woords of our Sauiour; *goe sell all* &c. As also vpon that distinctiõ of the Apostle; *Now concerning virgins I haue no precept from our Lord; but I giue my aduise*; or *Counsaile*) which is a weaghty consideration, if their ioynt consent and vniforme authority might haue borne any sway with this noble Inceptour.

But this nouitiate DOCTOVR (if yet he deserue that tirle, who dealt thus rudely with the true DOCTOVRS of the Church) as he peruerted the sacred writt of God (his reuealed will in his word) so reiected the FATHERS, blasting them all with this one hereticall breath, that *they vvere all bevvitched, deceiued, and caried avvay as men vvith the errours of the time vvherein they lyued*. Thus *Caluin*, *Luther*, the foure good fellow *Germans* (who composed their false, & fond *Centuries* in a stoue of *Magdeburge*) taught their nouice to blaspheme. O times, ô ages wherein we now liue; when *Caluin*, *Luther*, foure carousing *Almans* (nay rather Ale-men) and one puny doctour, dare thus openly (in the eares of Christendome, & in the publique eye of so famous an vniuersity) blaspheme God his holy spirit, promised by Christ to lodge in the bosome of these venerable, and sober aged *Fathers*, chiefe pillars of the *holy Catholique Church*.

And

This is right the Puritan cutt: as D. Bancroft obſerueth againſt the Preſbyterian factiō, in ſome vvhole Chapters of his Surray.

And yet after he had thus cenſoriouſly handled the FATHERS, vpon my priuate conferēce with him, in ſtead of the Fathers, which I called for, he offred vnto me two *English* pamphlets; one wherof was entituled *the Apologie of the Church of England*; whereat I could not but ſmile, in regard of his ſimplicity, though inwardly grieued much at the times miſery, when a ſtatizing Pamphleter (who would flye vpon the wing of his penne vnto the height of ſome ambitious deſignment) ſhall be compared, nay preferred before the ancient Orthodox deuines, that painefully laboured in the vineyard of the Church againſt the brunt of al Hereſies.

CHAP. VII.

How the indignity, and leuity of the aforeſayd Lecture, prouoked me to addreſſe a more ample defence of my doctrine.

THIS ſolemne lecture, read in publicke ſchooles by an Inceptor in deuinity for ſo venerable a degree, enforced me now (euen as I would not openly betray the truth of this doctrine) vnto a more plaine, ample, and perſonall defence; inuiting me alſo, nay inflaming

ning me with ſome extraordinary deſire, for he reiection, and depulſion of his infirme reaſons.

And though diuers of my beſt frends (whoſe intreaty in any other matter, might haue preuayled with me) diſſuaded me from this enterpriſe (as being to full of perill) fearing the violence of the time, and the manifould dangers, that by this reſolution I ſtoode likely to expoſe my ſelfe vnto, yet ten thouſand ſuch like motiues of terrour could not detayne me, nor deterre my reſolution. For a higher hand then humane (euen the hand of heauen) ſo ouerruled me (cõmanding, nay coũtermaunding all my affections that way) that partly the pure zeale, and entire affection (which I euer bare vnto the bleſſed FATHERS; being wholly indebted vnto them for that little which I haue) and partly my deuoted loue vnto many of that VNIVERSITY; whom I could not patiently ſuffer to be thus peruerted in ſo mayne a doctrine, tending to all Religious piety; and laſtly the perfit hatred, that from my innermoſt ſoule, I euer conceiued againſt *Puritaniſme* (the very bane of ancient Chriſtianity) theſe I ſay, and the like motiues (to recollect them alltogether) could not ſuffer me, without the ſhipwracke of all conſcience, to ſit ſtill and to be ſilent, whilſt God his eternal truth,

Chriſt

Christ his holy direction, & the perpetuall tradition of the *Catholick* mother-Church were so publickly impugned, and so notoriously prophaned.

1. Reg. 26. Therefore as *Abishai*, out of his loue to his annointed king, sayd vnto *Dauid*, when he ment by on blow (surely layd on) to end all quarrells betwixt *Saul* and him, *let me strike him but once, yea nayle him to the earth with a speare, seing God hath thus closed him into thy hands and I will strike him no more*; euen so (to apply the words onely; for I iustify not the intended fact of *Abishai*) my loue vnto the king of heauen (when I purposed by one other blowe soundly giuen, to end this controuersity) forced me to cry within my heart; *let me strike him but once and I will strike him no more.*

Benefield, with all his comperes.

And if this blowe haue not hit home to the finall deciding of this quarrell, depriuing his heresy of all breathing, let him, or any, or all his complices (and especially those six well selected doctours, who haue so farre engaged their credits by interessing themselues so deepely in the quarrell) warde, and answere the blow which they haue publickly receiued, for all of them put together haue not yet diuerted the stroke. Or if the cause, which the principal Actor vndertooke, will abide so much as the least touchstone of tryall, let him, vpon what

Doctour Benefields.

grounds,

rounds, and confidence soeuer he standeth as I dare boldly chardge, and challendg him he stãdeth vpon none, but hereticall) diuulge his lecture vnto the sensure of the world.

Meane while, for the honour of God, and confusion of Sathan, to preserue Christ his word (the word of verity) from the infection of Heresy; for the iust defence of this doctrine & the due reproofe of hereticall innouation, haue thought good here to insert a true copy of the Sermon preached by me in *Oxford* to iustify EVANGELICALL COVNSAILES vpon the occasion aboue mentioned. anno Domini. 1608. 27. die Iunij.

Reade it (deare Christian brother) ~~seuerely~~ sincerely iudge of it impartially; and God graunt it may effect in thee what I wish hartily: and that is (if thou feelest thy selfe called, & thy soule mooued effectually) to practise the same. Amen.

The ſermon preached in defence of *Euangelicall Counſayles*, and the Fathers.

Apoc 20. 11.

AND *I ſawe the dead, both great, and ſmall ſtande before God, and the bookes were opened, and another booke was opened, which is the booke of life, and the dead were iudged of thoſe thinges, which were written in the bookes according to their woorks.* This verſe naturallie floweth into three ſtreames, of Chriſtian Doctrine: The firſt is a generall citation of all; *and I ſawe the dead, both great, and ſmall ſtand before God.* The ſecond is a particuler examination of all, vppon a twoofould euidence brought in: *liber conſcientiæ, librum præſcientiæ* the booke of conſcience, and the booke of God his æternall preſcience: *the bookes were opened, and another booke was opened, which is the booke of life*; A finall retribution, inuolued in the acte, and particuler manner of the iudgment; *and the deade were iudged of thoſe things, which were written in the bookes accordinge to their woorkes.*

1 The *generall citation*, more particulerlie wrappeth
2 in it the perſons appearing; *the dead*: the extent of
3 this appearaunce; *great, and ſmall*: ſubiection to this
4 throane; *ſtande* together with the iudge, before whom this grande appearaunce is made; GOD: *and I ſawe the dead both great and ſmall ſtande before God.*

Of the perſonns appearing, ſummoned by Chriſte

his imperiall power commaunding, and produced by Angells voluntarie miniſtering, and all creatures neceſſarie obeying, (*ſea, death, and hell ſurrendring their dead*) I haue already ſpoken; as alſo of the extent of this appearaunce; ſubiection to this throane, and of the Iudge before whome this appearaunce is made.

In the extent of this appearaunce I noted a foure-foulde acception of *great* and *ſmall*. FIRSTE *great* and *ſmall* for worldlie authoritie, and tẽporall condition. SECONDLIE *great* and *ſmall*, in reſpect of heauenlie ſupereminencie of grace, and ſpirituall infuſion. THIRDLIE *great* and *ſmall*, in conſideration of diuerſitie of rewards, and retribution. FOVRTHLIE *great* and *ſmall*, in regard of diſparitie, yea contrarietie alſo of wooikes, and opetation. 1 2 3 4

And from this laſt ſignification, aroſe that foure-foulde diſtinction of *S. Gregorie*: *quidam non iudicantur, & pereunt; quidam iudicantur, & pereunt; quidam iudicantur, & regnant; quidam non iudicantur, & regnant.* That is (as another auncient writer, commentinge vppon my text, fitlie rendereth it) ſome are not iudged but condemned allreadie; periſhing without further iudgment; ſome are to be iudged, and condemned; periſhing by iudgment; ſome are to be iudged, and ſaued; ſaued by iudgment; ſome are iudged and ſaued allreadie; ſaued without iudgment. 26. lib. in Iob cap. 24. 25.

The firſt ranke are ſuche, *Whoſe damnation ſleepeth not*, but is allreadie certain: *Qui non credit in filio Dei* I AM *iudicatus eſt*; he that beleeueth not in the ſonne of God is allreadie condemned, being thereto ordained, and predeſtinated; *ad pœnam, non ad culpam;* Iohn. 3. 18.

ad

ad ſupplicium, non ad peccatum, ad mortem animæ, non impietatis primam, ſed ad mortem animæ, damnationis ſecundam: as that mellifluous Father *Fulgentius* ſpeaketh: that is, to penaltie, not to iniquitie; to the wages of ſinne, not to the guilte of ſinne; not to the firſt death of the ſoule, that is tranſgreſſion, but to the ſecond death of the ſoule, to wit certaine dãnation. For ther ſinns (being loude crying ſinns) crie with *Sodome* in the eares of heauen; *are open before hande, and goe before them vnto iudgment.*

De predeſtinatione ad monimum.

1. Tim. 5. 24.

The ſecond ſort are ſuche, whoſe damnation is yet vncertaine; for admit, that they be nowe in the ſtate of damnation, yet let them turne from their ſinns, God will turne from his wrathe: he offereth them heauen, and threateneth them hell: he ſetteth *life, and death, good and euill, before them*: let them reache out their hand, & chooſe whether they will.

He that woulde not the deathe of a ſinner, (for our mercifull God, would haue *all to be ſaued*) offereth meanes of ſaluation, vnto theſe ſinners; knocking outwardlie, inwardlie, by the operation of his woorde, by the inſpiration of his ſpirit, at the ſleepie doore, of ther drouſie conſciences, to awaken them (if it be poſſible) from the dead ſleepe, and lethargie of ſinne: opening their eyes ſome times, and inlardging their harts, that, if they will, they may come to repentaunce, and amendement of life, *out of the ſnare of the deuill, who are taken of him at his will.*

Which meanes of their conuerſion, proceeding from his meere compaſſion (which ſhould leade them to compunction) if they refuſe, *and after their hardnes of hart that cannot repent, treaſure vppe wrathe againſt the day of wrathe*, then are they taken of ſa-

Rom. 2. 6.

than

than at his will. Hence ſpringeth the ſecõd braun-
che; *ſome are iudged*, and condemned. Theſe happilie,
noughe they haue not ſinned with ſo highe a hand
gainſt heauen, as the former haue done; yet cer-
ainlie haue they ſo greiued the ſpirit, which ſhould
aue *ſealed them vppe vnto the day of redemption*, and ſo
ighlie haue they offended the Maieſtie of heauen,
hat *their ſinns followe them vnto iudgment*; nay dogge 1. tim. 5. 24.
hem, as a ſergeant at heeles, to arreſte them.

The third ſort are ſuche, whoſe ſaluation is not
et certaine, *certitudine rei*, thoughe it be *ſpei*; not *ſui*,
hough *Dei*: with certaintie of reall poſſeſſiõ, though
t be of ſpirituall expectation; with anie certaintie
riſing from themſelues, but with a certaintie pro-
eeding frõ God. Gods promiſes are conditionall, &
is election infalliblie implieth in it, nay poynteth
nto the verie meanes of our ſaluation; his æternall
preſcience ſo directing the decree of his Counſayle.

Theſe thoughe they ſtande, yet muſt they *take* 1. Cor. 10. 12.
heede leſt they fall. For theſe are but yet *in via*, not *in*
patria; vppon the ſeas of this worlde, flotinge, not
in the hauen of heauen, raigninge. Beginne they in
the ſpirit? Yet *they muſt not end in the fleshe, or be* Galat. 3. 3.
made perfit by the fleshe. For they are yet in *certa-*
mine, not in *triumpho*, warfaring on earthe, encom-
paſſed with theiues and pirats, the worlde, fleſhe,
an deuill on all ſides aſſaultinge them; not trium-
phinge in heauen, enuironed and garded, with le-
gions of Angells, and armies of the ſpirits of iuſt &
perfit men.

Theſe muſt remember, and remembring tremble
at that fearfull diſtriction, and terrible commina-
tion (ſo often reiterated and direfullie threatned
by the prophet.) *If the righteous turne away from his*

righteouſnes, and commit iniquitie, and doe according to all the abominations, that the Wicked man doth, ſhall he liue? ſaithe the Lorde God of hoaſts? All his righteouſnes, that he hath done, ſhall not be mentioned, but in his tranſgreſſion, that he hath committed, and in his ſinne, that he hath ſinned, in them ſhall he die. And the reaſon is excellentlie rendred by the Apoſtle: *For it is impoſsible, that they Which Were once enlightened, and haue taſted of the heauenlie guifte, and Were made partakers of the holie ghoaſte, and haue taſted of the good Woorde of God, and of the powers of the worlde to come, if they fall awaye, ſhould be renewed by repentance, ſeing they crucifie againe to them ſelues the ſonne of God and make a mocke of him.*

Heb. 6.4.5.6.

I ſpeake not this (my Brethren) to ſhake the certaintie, of anie ſoules ſaluation, rightlie builte on gods election, but to giue a caueat to all (a caueat indeede, and a terrible one too) to dehort vs from all ſinfull ſecure preſumption of heauen, leſt from the ſteepe pitche of an ouerweening ſecuritie, and preſuming certaintie, we tumble headlonge downe into hell, as alſo a motiue, to exhort, and ſtirre vs vppe all, *to make our calinge, and election ſure by Woorking out our ſaluation with feare, and tremblinge.* For continuance, and perſeueraunce onlie ſealeth vnto vs the aſſuraunce of our ſaluation, ſince truthe that cannot lye, nor deceaue, hath plainlie taught vs; *He that continueth vnto the end he ſhalbe ſaued.*

The laſt ſort are ſuche, whoſe ſaluation is already certain; and theſe differ from the other, *quoad gradum, gradum in via, perfectionis; gradum in patria, retributionis.* For if *ſtella a ſtella differt gloria* (the Apoſtle applieth it to the bodilie reſurrection) that is, if ther be degrees of exaltation in the kingdome of glorie; of neceſſitie, by force of inuitable conſequence, it

2. Cor. 15. 41.

must

uſt followe, that there be degrees of Chriſtian erfection in the kingdome of grace, the one being retribution of the other; heauens remuneration warded, accordinge to Chriſtian perfection pra-tiſed.

Theſe ioyne *With their faithe, Vertue, With Vertue* 2. pet. 1. 5. 6. 7. 10.
knowledge, With knowledge temperaunce; With tempe-raunce patience, With patience, godlines; with godlines, brotherlie kindnes; with brotherlie kindnes, loue; the verie bonde of perfection, nay *pliroma tou nomou*; the ful-llinge of the lawe; and *doing theſe things they can neuer fall.* Theſe giue all diligence to make their callinge, and election ſure by faithe, by woorkes, by precepts, by Counſailes. Theſe are *terreſtres An-geli, cœleſtes homines*, earthlie Angells, heauenlie men: their names are written in heauen, and them ſelues regiſtred, and enrolled, in the booke of life, and of the lambe. Theſe (I remember well) I ſtiled *entia tranſcendentia*, men ſoaring with the wings of faithe and woorkes, aboue the ordinarie pitche of men: *Etiam præcepta legis perfectiori Virtute tranſcendentes*; tran-ſcending, ſurmountinge the precepts of the lawe, by Euangelicall Counſailes of greater perfection: ſo ſpeaketh *S. Gregorie* in the place aboue cited.

For explanation of which ſentence of that good father, and great pillar of the *Latine* Churche wee are to note, that precepts and Counſailes, may be conſidered comparatiuelie two manner of wayes; viz. either GENERALLIE, comparing all the *pre-cepts* of the lawe ioyntlie with the *Counſailes* of the goſpell ſeuerallie, or PARTICVLARLY, by comparing ſeuerall *Counſailes* of the goſpell, not with *euerie*, or with *all* the precepts of the lawe ioyntly in one aggregate bodie, but ſeuerallie with

the precepts conuersant *circa eandem materiam.*

Psal. 119. In the first consideration, I stand not to iustifie those woords of *S. Gregorie, transcendunt aliqui precepta legis perfectiori virtute.* For *mandatum tuum nimis latum Domine*: thy commaundement, ô Lorde, *is exceeding broad*: yea so broad, that the lawe alone, *lex immaculata*, that vndefiled lawe of God, containeth in it primatilie, originallie, essentiallie, all kinde of Christian perfection; and it was neuer that orthodoxe Fathers meaninge so to compare them. But in the later consideration, most true are those woordes of S. Gregorie; *transcendunt aliqui precepta legis perfectiori virtute.*

1 To illustrate this comparison by example. FIRST compare that Euangelicall Counsaile, *vade, vende*
2 *omnia, & da pauperibus, & sequere me*, with that precept, *non furaberis*: And SECONDLIE cõpare the
Math: 19.11. Euangelicall Counsaile of virginitie, *qui potest capere capiat.* (Which Luther himselfe in the 30. artic. of his assertion held to be the onlie Euãgelicall Counsaile) with that precept, *non mœchaberis*: then you shall see euidently, that an higher degree of perfection is in the action cõformable to those twoo *Counsailes*, then in the actions inioyned in the other two *Precepts*. For in actions there must needes be *degrees* of goodnes
1 witnesse some actions good in a meane degree of goodnes; as not to hate his owne fleshe, to requite good for good, not to steale, not to cõmitte adulterie, &c. Wherein I may demaund with our Sauiour *What singular thinge is done?* doe not publicans do the same? Did not blindfoulded gentilisme do these
2 things? Other actions there are, which are good in a higher degree of goodnes: such are the actions perfourmed in the *Counsailes* of voluntarie pouertie,

virgi

virginitie, and the like.

All perfection of man here, as it is in the waye of perfection to the ſeruice of God, is not equall, witneſſe the Apoſtles forſaking all, and followinge Chriſte: did all do ſo that beleiued in Chriſte? Witneſſe the firſt feruour, and zeale, of the primitiue Churche (newly founded, in the bloud of Chriſte, and watered in the bloud of his Apoſtles) ſelling all their poſſeſſions, without the leaſt reſeruatiō of any parte, and layinge downe the whole price therof at the Apoſtles feete; witneſſe. *S. Auguſtine* in his 18. ſermon de *Verbis Apoſtoli*: where that good Father ſpeaketh thus in the perſon of certain virgins (in his time) religiouſlie deuoted, and conſecrated vnto the entire ſeruice of their God. *Quod iubes, ne adulteræ ſimus, hoc præcipis*: amando *te plus facimus quàm iubes.* Wheras thou commaundeſt vs not to cōmitt adulterie, this thou giueſt vs in chardge by waye of precept; but in louing thee, wee doe more then thou cōmaundeſt. Witneſſe learned, and iudicious *Hooker* in the ſecond booke of his *Churche Politie*, in the thirde page before the ende of the ſame booke: Witneſſe alſo the *Apologie* in defence of him, written by Doctor *Couell*; in the fourtenthe chapter; *of ſatisfaction.* Cap. 11. He meaneth in this peculiar kind.

The perfection of man here in this life, is the ſoules vnion with God; not *eſſentiall*, (for this is peculiar onely to the Trinitie.) Not *perſonall* (this proper to Chriſte his humanitie.) Not *ſacramentall* (this extendeth to the whole Churche in generall.) But it is, *Vnio animæ ſpiritualis*, the ſoules ſpirituall vnion with God, when the ſoule is wholly ſequeſtred from the worlde, and is ſyncerelie rauished with the loue of God, of Chriſte, Ber. in pſal. 23.

and of her neighbour; guided, and ledde ther vnto by *precepts*, and *Counsailes*.

Which precepts, and Counsailes, thoughe they perfourme this, yet doe they diuerslie direct there-vnto, according to the diuersitie of those things, about which they are conuersaunt; differinge onlie in *modo*, and not in *re*.

To explaine this point. Some things are cōtrarie to the loue of God, wherwith Charitie, and the loue of God, can haue no more agreement, then light & darknes, God and *Beliall*, the Arke and *Dagon*, *Baal* his false preists, and *Eliah* the lordes true Prophet. And for remoouing these forthe of the waye of perfection, precepts are mainely giuen.

Ber. ser. 35. 36. paruorum sermonum. Other things are *impedimenta charitatis*, or *impedimenta actus charitatis*: that is, *non illicita*, *sed impedimenta iustitiæ*; impediments of charitie, or impediments of the acts of charitie, to witt not things simplie vnlawfull, but encombraunces vnto righteousnes: & for remoouing of these lettes, COVNSAILES are giuen.

The first inioyneth abstinence from things simplie euill, & vnlawfull, that cannot stande with the loue of God, nay contrarie to the loue of God, and of our neighbour. And for remoouing of these, a PRECEPT is necessarie. The seconde commaundeth not, but aduiseth abstinence, from things not simplie euill, nor in them selues vnlawfull; as *marriage*, and the *riches* of this worlde (the good creatures of God) but they may well stand with the loue of God; yet may they be so vsed, nay rather abused, that they may withdraw the minde from the loue of God. *Qui duxit vxorem, curat quæ sunt mundi*: the married man careth for the things, that

1. Cor. 7. 33.

are

are of this worlde, &c. Again; *it is eaſier for a camell to paſſe throughe the eye of a needle, then for a riche man*, that truſteth in his riches, (for ſo Chriſte expoundeth it) *to enter into the kingdome of heauen*. Are not here *marriage*, and the conſequences therof (neceſſarilie inſuinge) *riches*, and the cares therof, *impedimenta iuſtitiæ*, letts, and encombraunces vnto righteouſnes? And therfore theſe are left arbitrarie, and at our free choice, to be followed, or pretermitted, as euerie mans proper guift ſhalbe; *Vnuſquiſque ſuum habet donum*; euerie man hath his proper guifte. So *S. Hierom* ad *Euſtochium*; and againſt *Iouinian*, *S. Ambroſe*, in the 10. booke of his Epiſtles; the 82. Epiſtle *ad Vercellenſem Eccleſiam*; and in his tract *de viduis, towards the ende. S. Auguſtine* in his 61. ſermon *de tempore*: the ſecond booke of his *Euangelicall queſtions*, chapter the 19. and in his *Enchiridion*, ad Laurentium chapter the 121. 2. Cor. 7. 7.

Precepts and *Counſailes* therefore differ thus. PRECEPTS are of neceſſitie; COVNSAILES arbitrarie, left to our free choice. Bothe ayme at the marke of heauē, by ſhootinge at the butte of Chriſtian perfection, but differ in the manner. Both leuell at the meanes of ſaluation: that is, perfection of charitie, yet Counſailes after a more exquiſite, and excellinge perfection.

The ſtage of this worlde, and the theater of the Churche preſent vnto our free choice the worlds traſhe, and heauens true treaſure, the more man cleaueth to heauens permanent felicitie, the more perfit, and excellent is he; nay to caſt the worlds traſhe wholly awaie in lue of heauens treaſure, as ſeafaring men doe their goods and wares, in daunger of ſhipwracke, when the life is in hazarde, this

is no precepte of neceſſitie, but onlie an aduiſe of greater perfection.

Tranſgreſſors of the lawes *precepts*, deſerue punnishment; but they that perfourme not *Counſailes* ſinne not; only they wãt ſome meaſure of perfectiõ.

Obſeruers of *Counſailes* shall haue greater reward, yea they shall ſit vppon throanes; & not onlie iudge the twelue tribes of *Iſraell*, but doome both men & Angells. It was Chriſt his promiſe of remuneration made to his diſciples for their conſolation, to encourage them to goe forwards with the practiſe of Chriſtian perfection, embracing for his, & heauens ſake, voluntarie pouertie, virginall chaſtitie, and humble obedience. It was proclaymed alſo by that trumpet of the Apoſtles, preacher of the worlde, Apoſtle of the Gentiles, and deſcrier of heauenly myſteries, holie, and bleſſed *S. Paul*; *knowe yon not, that wee ſhall iudge the Angells?* &c. The woordes are ſo pregnant, that all the wrangling witts, and contentious priuate ſpirits in the worlde cannot wreſt them. But lawe breakers, without repẽtaunce, shall haue greater punishment.

To shutte vppe all in one woorde; *Precepts* are exalted as neceſſary; *Counſailes* are offred as voluntarie, and arbitratie. The one being done, is prayſed, and highlie rewarded: the other being vndone, is reprehended, and punnished.

exacted

This diſtinction betwixt *precepts*, and *Counſailes*, is no new Doctrine. *S. Hierom* ad *Euſtochium*, *de cuſtodia virginitatis*, and againſt *Iouinian*, layeth downe the pointe, and difference thus. *VVhere there is a* COVNSAILE, *there is left a freedome*; *but* PRECEPTS *inioyne a neceſſitie*; *precepts are common to all*, *Counſailes are the perfection of ſome fewe.* (And this is agreeinge

with

with that of *Gregorie* in the place aboue cited; *non omnibus præcipiuntur, ſed perfectioribus conſuluntur*: they are not commaunded to all, but aduiſed to men of the perfiter ranke.) *Precepts obſerued haue a rewarde, not obſerued a punnishment; Counſailes not obſerued haue no punnishment, but obſerued haue a greater rewarde.*

And to this purpoſe, almoſt in the verie ſelfe ſame woords ſpeaketh S. AVGVSTINE in his 61. ſermon *de tempore*: his 18. ſermon *de Verbis Apoſtoli*: his ſecond booke of *Euangelicall queſtions* cap. 19. and in his *Enchiridion ad Laurentium* cap. 12. S. AMBROSE in the 10. booke of his Epiſtles, the 82. Epiſtle ad *Vercellenſem Eccleſiam*; and his tract *de Viduis, propè fi-nem*: and generally the *Greeke and Latine* Fathers: ſuch is the vniforme conſent, and heauenlie harmonie of all orthodoxe Antiquitie in this point of Doctrine.

The defence therfore of *Euangelicall Counſailes* of perfectiõ *quoad viam, & quoad gradum*, which I would onlie commende vnto the learned & iudicious (who well knowe that the whole courſe of Antiquitie, & concurrence of the fathers do often mention them) is this; that *there are in the goſpell of Chriſte certaine* COVNSAILES, *which the Auncient pillers, & Patriarches of diuinitie, call* CONSILIA PERFECTIONIS *Counſailes of perfection*: and they are ſo called, *non quòd ipſa ſint perfectiones, ſed diſpoſitiones quædã ad perfectionem, quæ cõſtat in hoc, vt mens hominis Deo vacet*; that is, not that they are in themſelues perfections indeede, but rather diſpoſitions, directions, preparations to perfection, which conſiſteth mainelie in this; that the ſoule (wholly ſequeſtred from the worlde) may be trulie, and ſincerely rauished with the loue of God, and of hir neighbour.

And

And therefore as *Origen* excellentlie obſerueth in his commentarie vppon *S. Mathewe* his 8. Homilie, vppon thoſe woords of our Sauiour, giuen by waye of *Counſaile* to the youngmanne: *if thou wilt be perfit*, &c. *Non ſic debemus intelligere, vt in eo ipſo tempore, quo homo dat bona ſua pauperibus, efficiatur omnino perfectus, ſed incipit ex eo tempore ſpeculatio Dei adducere eum ad omnes virtutes, vt incipiat ex eo tempore proficere*: that is to ſay; we are not ſo to vnderſtand perfection, that in the verie moment, wherein a man giueth all his goods to the poore, he is made altogether perfitt, but from that time forwards, the ſpeculatiō of God beginneth to leade him vnto all vertues, that euer after he maketh a good progreſſe.

This alſo is euident in the wordes of our Sauiour, where he placeth not perfection *in ipſa diuitiarum abdicatione*, in the verie renouncing of riches, but rather teacheth, that the forſaking of the worlde is a certaine direction, preparation, or diſpoſition vnto perfection. And ſo the verie forme, and manner of
1 Chriſt his ſpeache doth euidentlie conuince. For firſt he propoſeth the queſtion to his arbitrarie ele-
2 ction: *If thou wilt be perfit.* Secondly, he purſuethit with a direction: *goe ſell all that thou haſt, and giue to the*
3 *poore.* Thirdly, he inferreth the concluſion, the verie life, and conſummation of perfection; *followe me.*
4 Laſtlie he annexeth the remuneratiō, the forcibleſt motiue that poſſible coulde be to drawe a man to that reſolution of Chriſtian perfection; *theſaurum habebis in cœlo*, thou shalt not want thy rewarde.

Now this followinge of Chriſte (which is nothinge els but the ſoules ſpirituall vnion with God) is our Chriſtian perfection: wherevnto the abdication of riches fitteth, and prepareth a man, liſtening

not ſo

not ſo muche to that which is lawfull, as to that which is expedient: auoydinge riches, and other things of like nature, not as things vnlawfull, but as impediments, and hinderances vnto righteouſnes.

And *S. Auguſtine*, in his *Enchiridion ad Laurentium*, is of opinion, that perfection of charitie (which is the perfection of Chriſtian life) conſiſteth neither in the ſole performaunce of the actions of *precepts*, conformable to *non mœchaberis*: nor yet in the perfourmance of the actions of *Counſailes*, vnleſſe both actions of *precepts*, and *Counſayles*, be rightlie referred with relatiõ to the ende, of all the actions of *precepts* and *Counſailes*, which is *charitas erga Deum, & proximum propter Deum*: charitie toward God primarily, and charitie towards our neighbour for gods ſake, ſecondarily. Cap. 121.

And becauſe the performance of the actions of *precepts*, are, in themſelues, abſolutely neceſſarie for atcheiuing this ende (being ſuche, as without it, the ende cannot be attayned) and the performance of the other of *Counſailes* doth onlie ſecondarily tende thervnto, as a helpe, or as a *remouens impedimentum*: hence is it that ſchoole-diuines, haue this diſtinction, or rather concluſion compriſed in a diſtinction: viz. *Perfection of charitie, which is the perfection of Chriſtian life, conſiſteth* PRIMARIO, ET ESSENTIALITER IN PRECEPTIS; but SECVNDARIO, ET ACCIDENTALITER IN CONSILIIS; primarily, and eſſentially in precepts; but ſecondarily, and accidentally in Counſayles.

If anie be ſo wedded to his owne priuate humour, as not, in this ſenſe, to admit of Euangelicall Counſailes of perfection, *quoad viam*, and *quoad gradum*, Benefield, & his confederates in Iouinians hereſy.

gradum, but that they will confounde Precepts, and Counsailes together (houlding both of like necessitie, Counsailes aswell as precepts) so did the hereti-
August. hæres: 40. Epiphane hæres 61. ques called *Apostolici*: or that Counsailes containe in them no kinde of perfection; it is a braunche of *Iouinian*, & *Vigilantius* their cõdemned heresie. Reade *S. Hierom* against *Iouinian*; and *S. Ambrose* in the 10. booke of his Epistles, the 80. and 81. Epistles. Or lastlie, if any will hold the profession of them vnlawfull, & that there be none; the first crosseth many pregnant testimonies of scriptures veritie; and the secõd thwarteth the ioynt consent of al orthodoxe Antiquitie. The which *Tertullian de præscriptionibus aduersus hæreticos*; *Cyprian de Vnitate Ecclesiæ*: *Augustine de Vtilitate credendi*; *Vincentius Lyrinensis* in his *Commonitorium* against all the prophane innouation of heretiques of his time, make to be the verie square of propheticall, & Apostolicall interpretation, drawne a longe by the line of the Churche.

Principally Benefild. And therefore first; I would but aske them, what our blessed Sauiour meant, *Matth the* 19. (who vppon occasion of the diuorce, his disciples perplexed, the difficultie of chastitie, exemplified by Eunuches so borne, so made, so making themselues; *à natura*; *à Violentia*; *à Voluntate*, naturallie, violentlie, voluntarilie; as *Aquinas* well obserueth vppon the place) I say, what meant our Sauiour to propose, *qui potest capere, capiat*, if ther be no COVNSAILE of virginity? Secondly; I would
2 demaund; what Christ meant, *Matthew the* 19. to aduise the younge man (and that in a matter of the greatest moment; euen the saluation of his soule) *goe sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen*, &c. If

here

here be not a *Counſaile* of voluntarie pouertie? For as trulie as Chriſt meant to performe his promiſe in the remuneration, *theſaurum habebis in cœlo*; ſo was it vppon condition, that the younge man should embrace that Counſaile of voluntarie pouertie, tending to the toppe of Chriſtian perfection.

Did Chriſte, in this, diſcouer the younge manne his hypocriſie? Some interpreters ſay ſo: but *S. Marke* ſaith no. For Chriſte looked vppon him, and he *loued* him. It was not (I hope) for his hypocriticall profeſſion and vaine oſtentation, but for ſome good performance, diſpoſition, and inclination. Agayn; Chriſt had erroneouſlie taught him the way to life, by *Vade, & Vende omnia*, and that this was that one thinge neceſſarie to aſpire to the toppe of Chriſtian perfection, if here be not a *Counſaile* of voluntary pouertie. And this is no leſſe then open blaſphemie againſt the Maieſtie of heauen.

Caluin. Marke. 10. 21.

Calnin is a blaſphemous interpreter.

Laſtlie I would but demaund, what S. Paul meant 2. Cor. 7. 25. to diſtinguish plainelie betwixt *Precepts* and *Counſailes*, thus; *præceptum non habeo, conſilium do* (for ſo the vulgar readeth; which all the latine Churche followeth: and all the greeke fathers haue ſoe taken it) if there be no Counſailes? For he groundeth this his diſtinction vppon his Maiſters wordes; *Non omnes capiunt*, and therfore *S. Paul* had noe precept. But *qui poteſt capere, capiat*. And hence floweth the ſecõd branch; *conſilium do*: as *S. Hierom, S. Baſill*, & diuers others of both Churches do obſerue.

vid. Damaſc. dict Gnomi. in Indice.

And that this point may be euerie way full, and perfit, builded vppon ſo manie ſeuerall rockes, as there be ſeuerall places of Scriptures: let the Doctors of the Churche ſpeake, being the moſt probable

Vincentius Lyrin. in cõmonitorio.

bable Maiſters & teachers in the Church: &, againſt *quot capita, tot ſenſus* (the verie bane of all religion and mother of innouation) let the Churche interpret Scripture; and *he that will not heare the Churche*, you knowe what followeth; *ſit tibi tanquam hereticus*? Nay; *ſit tibi tanquam ethnicus*. For as it is ſaide of the *letter* of the ſcripture, that it is not of anie priuate inſpiration (For *it came not in ould time, by the will of man, but holie men ſpake as they were moued by the holie ghoſt.*) So may it be as trulie ſaide of the *ſenſe* of the Scripture, that it is not of anie priuate ſpiritts interpretation. And the reaſon, why euerie man should fly from a priuate ſpirits interpretation, is this (as it is excellentlie rendred by that melliſluous Father, *S. Bernard*) *Nonnulli adeſſe putant ſpiritum, cùm non adeſt, ſuúmque ſenſum pro ſenſu ſpiritus ſequuntur deuiantes, ſuáſque ſententias magiſtrorum ſententys præferunt*; that is (for I cannot but tranſlate it) manie men thinke that they haue the Spirit of God, when they haue it not: erroneouſlie followinge the ſenſe of their owne priuate ſpirits for the meaninge of the holie Ghoſt: preferring their owne priuate opinions before the publique iudgmentes of ther maiſters, and teachers.

2. Peter. 1. vlt.

Serm. 17. in Cantic.

A ſentence that ſtriketh the Religion in England as dead, as a doore nayle

It is lawfull to follow the ſpirit in interpretinge the ſcripture: but it muſt be the ſpirit of the Church: that ſpirit of peace, vnitie, charitie, that deſcended vppon the Apoſtles vnited, for *domus vna*, &c. *they abode all in one houſe*; a ſigne of externall charitie; *Mens, & anima vna*; one minde, one ſoule; for they had but one God, one faithe, one Churche; a ſigne of internall, ſpirituall vnitie. The ſame ſpirit euer ſince continued in the Churche, vnited in faithe, not diuided in faction. And wee may

Ancient Church. Caluins, and Luthers congregations.

ſeeke

ſeeke for the ſenſe of the ſcripture: but where? It muſt not be out of the ſtinkinge puddle of a priuate braine; but forthe of the treaſuring memorie of the Churche. *Chriſti Euangelio vim non inferat humana præſumptio: patrum ſemel definita non ſunt iterum in dubium vocanda*: it is bleſſed Leo in his 94. Epiſtle: let not humane preſumption dare to offer violence vnto the goſpell of Chriſte: for the conſtitutions of fathers, once decreed, are not further to be queſtioned. *Nec definitiones eorum perpetuæ commutandæ, quorum regulam ſecundum ſcripturam eſſe didicimus.* (So ſpeaketh *Flauianus* bishoppe of *Conſtantinople* in his Epiſtle to Pope LEO the firſte) Neither are the perpetuall determinations of them to be chaunged, whoſe rule wee haue learned to agree with ſcripture.

The aforeſayd gentlemen, &c.

This is contrary to curſed Luther.

And therfore to exemplifie further vppon this grounde, and to raiſe the particuler building vppon this generall foundation: I would but aske; what meant S. Cyprian (that auncient famous martyr, in his tract *de Natiuitate Chriſti.* ſectione 10. penultima) and *S. Gregorie* (that woorthy pillar of the *latine* Churche) in his 26. booke on Iob to ſtile theſe *conſilia perfectionis*, Counſailes of perfection, if there be no Counſailes? Secondly; what meant *Theodoret. Primaſius, Sidulius, Haymo, Theophylact, Ambroſe, Auguſtine, Hierome, Gregorie, Baſill, Chryſoſtome, Beda, Lyra, Aquinas, Anſelmus*, with all antiquitie *greeke* and latine Churche, ſo to expounde that place of *S. Paul* 1. Cor. 7. 25.

Thirdlie; what meant *S. Hierome ad Euſtochium*, and againſt that Epicurean Heretique *Iouinian* (one of the firſt impugners of this Doctrine) *S. Ambroſe in the tenth booke of his Epiſtles, the* 82. *ad Vercellenſem*

cellensem Ecclesiam, and in his tract *de viduis propè finem*. *S. Augustine* in his 61. sermon *de tempore*, his 18. tract *de verbis Apostoli*, chapter the 21. his 2. booke of *Euangelicall questions*, chapter the 19. and in his *Enchiridion ad Laurentium*, chapter 121. *Origen* vppon the 15. to the Rom. *S. Basill de vera virginitate*: *S. Chrysostome* in his 8. Homilie *de pœnitentia*: *Nazianzen* in his 3. oration (which is the first inuectiue against *Iulian*) and many others? The time would faile me, if I should reckon vppe all. And therfore to close vppe all in a word; What meant all antiquitie, *greeke*, and *latine* fathers, so to distinguishe betwixt precepts, and Counsailes, if ther be no Counsailes.

To theis I might add Wickliffe against the order of begging friers: where he stileth them *Christ his highe* COVNSAYLES. Likewise *Luther* in the 30. article of his assertions. Iudicious & learned *Hooker* in his Churche Politie, and the Apologie in defence of him in the chapter of satisfaction. The Bishoppe of *Rochester* (and elect of *Lincolne*) in his sermon preached at court cõcerning the authoritie of Bishopps, the 4. page, before the ende.

D. Barlovv.

These, and manie more of their ranke I might adde; if I could be persuaded, that the Fathers needed their sonns suffrages. And yet certaine I am, that the sonns stande in neede of their fathers testimonies. Or were it not rather so, that all these (being men of eminent note in our Churche) are rather *relatores antiquæ fidei, quàm authores novæ doctrinæ*; relators of the auncient faithe of the Churche, (to their credit and honour, in that respect, be it spoken) rather then authours, & coyners of anie newe doctrine? And therfore passing them, and for this time sparing them, not to strike a hairs breadth from

Sonnes in this poynt, or such like. For no other vvayes did I meane.

rom my former grounds; my maine concluſion is his: *maneant termini patrum, intráque fines proprios ſe uiſque contineat: ſufficiant limites, quos ſanctorum patrum rouidentiſſima decreta poſuerunt*: let the bounds of uncient Churche abide, and let euerie man keepe imſelfe within due bounds, and limits; let the neetes which the Fathers moſt prouident decrees aue ſet, content vs. And the reaſon is excellentlie endred by *S. Bernard*: viz. *quantò viciniores erant adentui ſaluatoris, tantò myſterium ſalutis pleniùs perceperunt*: the nearer the Fathers were to Chriſt his ncarnation, the more clearlie, and fullie receaued hey the myſterie of ſaluation.

Leo Epiſt. 17. & 94.

Epiſt. 77. ad Hugonē de S. Victore.

To theſe, were my iudgment and opinion any, durſt not otherwayes then ſubſcribe with all umble ſubmiſſion to the cenſure of the Churche; earinge that cenſure of *Flauianus* (Bishoppe of *Conantinople*,) in his firſt Epiſtle to Pope *Leo* the firſt; *Hæretici eſt præcepta patrum declinare, & inſtituta eorum ſpicere*: It is the propertie of an Heretique to deline the precepts of holie fathers, contemninge her cannons, and decrees.

Of Luther, Caluin, and all their proper diſciples Qui nō conſentit Sāctorum Patrum expoſitionibus, ſeipſum alienat ab omni ſacerdotali communione, & à Chriſti præſentia Eudoxius in Cōcil. Chalced.

Thus much be ſpoaken in defence of that great illar of the *latine* Churche *S. Gregorie* ſaying; *Quidam non iudicantur, & pereunt, quidam iudicantur, & ereunt; quidam iudicantur, & regnant, quidam non iudicantur, & regnant*: as alſo in defence of that ſenence, inferred vppon the laſt braunche, *tranſcendunt aliqui præcepta legis perfectiori virtute.*

This I haue the rather done (God, and his holie ngells in whoſe preſence I nowe ſtande, and peake, bearinge me witneſſe) leſt that imputation f *Fulgentius* ſhould light vppon me; viz. *Fidem cclesiæ nolle aſſerere, eſt negare, vno eodémque ſilentio*

De Myſterio Mediatoris lib. 1.

As hereticks as temporizers.

firmat errorem, qui errore, seu tempore possessus, veritatem silendo non astruit; Dominicam gloriam qui non firmârit, euacuat; & diuinam contumeliam qui non refutarit, accumulat. Miles ignauus somnolento corpore depressus, regia castra oppugnantibus tradit, dum competentibus vigilys non defendit. That is; not to auerre the Doctrine of the Churche, is to denie the faithe of the Churche; for with one, and the selfe same silence, he streingtheneth an errour, who being possessed or carried awaye with errour, or time, auoucheth not truthe by his silence. He that confirmeth not the glorie of God, weakneth it; and he that confuteth not iniurie offred vnto God, augmenteth it. The slothfull sleepie souldier betrayeth the Kings tents to his enimies, whilst he keepeth not true sentinell as he shoulde.

So are some in England. So are others,

Hath anie weedes of superstitiō growne vpp with this Doctrine in the feilde of the Churche? Oh let not the pure wheate of *Euangelicall Counsailes* of perfection *quoad viam, quoad gradum*, fare the worse for the weedes. Vnskilfull husbandmen are they & verie vnfit to manure, the Lord his tillage, whose prepostерous zeale issuing from the grounde of priuate groundles iudgment, would pull vppe both wheate, and tares together.

These are wiser, and fuller of zeale, then Christ himself, who suffred, nay gaue commaundement (as it is in the parable) that both *tares and wheate should growe together*, vntill the harueste of the last iudgment; and then should the tares, and weedes be bounde vppe in bundles, fitted for the fire; and the wheate should be gathered in to his barne. For as the last iudgment, ther are somethings *vrenda flammis*, otherthings *condenda horreis*, as S. LEO speaketh

Sermo. 3. de Ieiunio & collectis.

An

nd doth not S. Paul allude to this? Whose woordes 1.Cor.3.12.13.
e; *if anie man builde vppon Christ (the foundation)*
ould, siluer, pretious stones, timber, haye, stubble; euery
ans woorke shalbe made manifest, for the day shall de-
lare it, because it shalbe reuealed by the fire, and the
re shall trie euerie mans woorkes, of what sorte they are.
To which fire, let this Doctrine be reserued to
tand, or fall; to burne as stubble, hay, timber;
r rather to escape, as goulde, siluer, and pre-
ious stones.

Now to God onlie wise be rendred prayse,
power, might, maiestie, rule, dominion, and
hanksgiuinge, and let all the creatures in heauen,
n earthe, or vnder the earthe, say *so be it*;
Amen.

CHAP. VIII.

A Conclusion of the FIRST PART; *with an admonition vnto the Academicall Reader.*

THVS (gentle Reader) thou hast seene my mayne defence of this doctrine, wherein I haue followed the mature aduise of the *Philosopher*, and Oratour. For I thought it not sufficient to confirme truth in the former part of this sermon, vnlesse I confuted falsehood also in the later. And this I did for establishing thee

Arist. in Topicis Cicero ad Heren.

if thou be in the right: or reducing thee vnto it, if thou haſt bene in the wronge.

And howſoeuer the truth of this doctrine hath not allready (nor yet haply herafter ſhall) eſcape the tongues, and penns of ſome malitious, or ignorant carping aduerſaries) enimies of God, and his Church) yet can it neuer be ſuppreſſed; but it will preuayle in the end, and floriſh like a greene palmetree; being iuſtifiable and glorious both before God, & man where reaſon ſwayeth, and not paſſion rageth.

Farther; I can for more full complement (if neede be) produce all charters, roles, euidences, iudgments, cenſures, ſentences, arreſts of all Chriſtian parliaments, the vmpiring determinations of the higheſt Eccleſiaſticall tribunalls, & generall Councells notwithſtanding all pretenſes, pleas, intruſions, ſurreptions, ſhifts, cõtentions of all Hereticall *Iouintaniſts*.

Such is the difference betwixt truth, and falſehood, that etrour in time (as it is but the enterteynement of time) will of it ſelfe fall away, when TRVTH will ſtand impregnable, how many ſoeuer impugne her; ſo true is that of the Apoſtle; *vve can do nothing againſt truth*.

Ad nihillum deuenient tanquã aqua decurrens: vvhich S. Auguſtine doth fitly apply vnto hereſies

And therfore leauing thee (modeſt, and diſcrete Reader) to iudge of the matter, and doctrine now in difference, as reaſon, and Religion ſhall induce thee, and not as the inſtigation

ion & humour of ſome factious perſons will ſeeke to miſleade thee; I proceede to proſecute the remaynder of this buſineſſe; hoping that no man (of any apprehenſion) will ſuffer him ſelfe to be deceaued by vaine, and vnlearned ſuggeſtions.

And if ſome men will obſtinately ſhutt their eyes, yet my truſt is, that others will looke vp to Heauen, whence this doctrine deſcended, and whither it doth moſt readily conduce; & that they will no longer take darkeneſſe for light, night for day, poyſon for medecine, Hereſy for verity; ſince truth bringeth euer with it, certainty, peace, & ſecurity at the laſt.

THE SECOND PART

Contayning the irregular, & violen
processe of the Vicechancellour, & hi
complices against me, and the forme
doctrine. Vvherein the Reader ma
excellently discerne the nature of
heresy, and the condition of
Hereticks, as in a
perfitt glasse.

* *
*

As *Iannes*, and *Mambres* resisted *Moses*,
so do theis resist the truth; men corrupt
in mynd, & reprobate concer-
ning the faith. 2.*Tim.*3.8.

A TR

A TRIVMPH OF TRVTH.

OR DECLARATION OF THE DOCTRINE CONCERNING EVANGELICALL COVNSAYLES;

CHAP. I.

How D. HVTTON conuented me vpon the deliuery of the last Sermon; and what occurrents passed at that time.

WHEN I had ended my sermon, it seemed good vnto M. Doctour *Hutton* (who was there present, and confronted me with ridiculous behauiour) to cite me before him selfe immediately in his owne lodging; where I found him accompanied with two other Doctours; *D. Kilby*, and *D. Benefield*, who gaue speciall attention vnto my sermon, with great shew of discontent.

THE SECOND PART

Contayning the irregular, & violent
processe of the Vicechancellour, & his
complices against me, and the former
doctrine. Vvherein the Reader may
excellently discerne the nature of
heresy, and the condition of
Hereticks, as in a
perfitt glasse.

* *
*

As *Iannes*, and *Mambres* resisted *Moses*,
so do theis resist the truth; men corrupt
in mynd, & reprobate concer-
ning the faith. 2. *Tim.* 3. 8.

A TRI

A TRIVMPH OF TRVTH.

OR DECLARATION OF THE DOCTRINE CONCERNING EVANGELICALL COVNSAYLES;

CHAP. I.

How D. HVTTON conuented me vpon the deliuery of the last Sermon; and what occurrents passed at that time.

WHEN I had ended my sermon, it seemed good vnto M. Doctour *Hutton* (who was there present, and confronted me with ridiculous behauiour) to cite me before him selfe immediately in his owne lodging; where I found him accompanied with two other Doctours; *D. Kilby*, and *D. Benefield*, who gaue speciall attention vnto my sermon, with great shew of discontent.

Before theſe men, D. *Hutton* beganne to chardge me with *ſcandalous*, *erroneous*, and *Popish* doctrine, fitter to be preached in *Rome*, then in *Oxford*; and therefore, in no caſe to be ſuffred there to diſturbe the peace of the vniuerſity.

To this accuſation, I framed my anſweare to the ſame tenour, and effect, as you haue formerly ſeene in the *kitchin-conference*; adding farther, that the doctrine of the *Trinity*, *conſubſtantiality* &c. might be branded with the imputation of POPERY, aſwell as this doctrine of EVANGELICALL COVNSAILES.

But ſuch is the temerity of ſome men, that they will rather diſclayme a manifeſt truthe, then they will concurre in opinion with the Church of *Rome*. And for my part, I ſee no reaſon, why you may not aſwell renounce that *Popish* doctrine of the *Trinity*, as this of *Euangelicall Counſayles*, ſince both haue their euidence from the ſame ground (*Canonicall Scripture* and *Eccleſiaſticall Tradition*) yea the later hath more cleare deduction, and teſtification out of the Scripture then the former.

Secondly; his worſhippe obiected vnto me that D. *Beneſield* had lately; and learnedly confuted the ſaid *Popish* doctrine of *Euangelicall Counſayles*, and that thereupon I ought to haue ſurceaſed; my reply was, that D. *Beneſield* his opinion

opinion was no canon of my faith, nor that his authority was of ſuch value with me, as to preponderate the iudgment of the Ancient Church, & teſtimonies of the venerable Fathers. And therefore ſince I beganne to publiſhe this doctrine vppon ſuch groundes, I was bound in conſcience to defend the ſame; and ſpecially, ſince he made an oppoſition in ſchooles vnto my poſition in the pulpit; ſo that I could not be ſilent without treaſon vnto God, and his truth.

Thirdly; whereas he laid vnto my chardge, that he had inhibited me to intermeddle any farther with this point; I anſwered; that *de facto*, he had neuer done it, and that, *de iure*, he could not do it. For *God muſt be obayed rather then man*. Beſides; though in diſcretion, and ſubmiſſiō vnto your authoritie, I would haue ſurceaſed from proſecution of this matter, yet this notorious, & intollerable impugnatiō did force me to breake my intended ſilence. Act. 5.

Fourthly; whereas he demaunded a copy of my ſermon (proteſting vpon his *faith, & troth to God*, that he would ſend me preſently vnto the Caſtle, vnleſſe I then deliuered it) I was content (vpon the perſwaſion of *D. Kilbye*) to reealde into his handes the original, and onely copy therof. And ſo I was diſmiſſed for this time.

CHAP.

Chap. II.

How the Vicechancellour, after his returne from London, *intreated me in his lodging.*

THis ſtorme being thus ouerblowne, a quiet calme enſued, vntill M. Doctour *King* (deane of *Chriſt-Church*, and *Vicechancellour* of the vniuerſity) was now returned from *London*; vnto whom I made repayre, partly to do my duty vnto him, & partly to preuent that ſiniſter impreſſion, which D. *Hutton*, & others ſought to worke in him to the preiudice of me and of the doctrine which I had preached. For which purpoſe, I had collected the teſtimonies of 24. *Fathers*; that therby he might be well informed in the ſtate of this preſent queſtion.

As ſoone as he beheld me, he brake foorth into this paſſionate declamation. *Sir, would you haue a vvord vvith me? In very good time; I haue many vvords to ſpeake with you: for the ſhamefull rumour of your doctrine hath filled my eares whereſoeuer I came, in London, in Lambeth, or elſe where: your doctrine was ſtill laid in my diſh; yea I haue bene charged by diuers to my face, for tolerating ſuch ſcandalous, and erroneous doctrine freely, and openly to be preached in this vniuerſity.*

To whom returning my anſwere in dutifull

ſort

sort, I protested first, that I came not to insinuate with him, nor to diuert any course of iustice. Secõdly; I know the doctrine to be founded vpon such inuincible proofes, & reasons, that it will stãd impregnable against al assaults whatsoeuer. For demonstration wherof I presented the aforesaid testimonies vnto him, and desired him to take a diligent reuiew of the places alleaged in that schedule.

Vvherevpon he contẽptuously entwited me, saying: *go, go; you are a foole, an asse &c. vvhen you preach, here is nothing but Leo, Leech, and all the Fathers.* A prouerbe, which he had borrowed frõ some braynsick *Puritans*, & prophane scoffers.

VVhich contumely I repelled with few words, and digested it with patience; assuring him, that *Leech* with one LEO would be too hard for any man that impugned this doctrine.

And truly I could not but maruaile, that he, who in his lectures vpon *Ionah*, hath made a copious defence of the holy *Fathers*, and approueth the vse of their testimonies in publique sermõs, should now so vehemently except against me, and so meanely esteeme of them. But such is the condition of these men, that they will accept, and reiect the *Fathers* at their owne pleasures; as winde, and weather go.

Now, whereas I added farther, that the best learned in *Oxford* concurred with me in this

points

point; *yea* (said he) *there are many of you, that vvill play vvith* POPERY, *as the flye doth vvith the candle: you hoouer, ouer and about it, as neere as you dare, but you vvill be sure to keepe your vvinges from singing.*

Though I made a freindly defence of those men (at whom he malitiously gyrded) as being men of incomparable worth in that place, yet I disclaymed al assistance from them, or any others, protesting, that I depended not vpon men, nor Angells; but only vpon the sacred Scripture, interpreted by the ancient Church. VVhich rule of faith as it is most certaine, so my application therof, in this particular, is free from all exception.

VVell (quoth he) *vvhether I shall be able to proove this doctrine, false, or not, I can not tell: but, as I thinke, I shall. Hovvsoeuer; certaine I am, that I shall be able to condemne you of great indiscretion, for preaching such doctrine in these reuolting times, vvhen there is such generall Apostasy from the gospell vnto* POPERY.

At which simple suggestion I could not but smile within my selfe; first to consider, that whereas he had absolutely charged this doctrine to be *erroneous*, yet now he could not tell whether it were *true*, or *false*. Secondly, to obserue, that the preaching of truth, contayned in the gospell, should be a meanes to draw men

men from the goſpell vnto *Popery*; as he was pleaſed to ſpeake.

But perceiuing him to be enkindled with the flames of paſſion, I forboare to adde fuel vnto the fire; and therefore I pretermitted the mentioning of his follies at that time. Onely I made this breife anſwere: that if ſome truth be not to be preached at all times, yet the CONTRARY vnto truth was to be preached at no time: and if it be lawfull for any man to impugne it, is it not lawfull for me to defend, it and eſpecially, when it concerneth my ſelfe in particular? For ſo it did in this caſe: the eye of the whole *vniuerſity* being caſt vpon me in this behalfe.

Thus I tooke my leaue of *M. Vicechancellour*, he being full of paſſion and I of reſolution for this matter: againſt which he declamed with many words, and without any reaſon; conforting herin with thoſe furious *Donatiſts*, of whō *S. Auguſtine* prōnounceth truly: *Quid hoc aliud eſt, quàm neſcire quid dicere, & tamen non poſſe niſi maledicere?* Contra lit. Petil. l. 2. c. 51.

CHAP. III.

The finall proceedings of D. King, *and his aſſiſtents againſt me, and my doctrine.*

This

THIS Magistrate intending a preposterous course against me, & yet pretending a formality of iustice; conuented me before him in iuridicall manner, vpon the vigill of S. PETER, a practitioner of my doctrine. *Lord* (said he) *vvhat shall vve haue, that haue forsaken all, and followved thee?*

Other Doctours (of better vvorth) vvho heard my Sermons vvere not called vnto my triall; vvhereas 1 onely of these six Iudges vvere my Auditours.

Quid mihi dabis. &c.

Appearing now vpon my summons, I found M. *vicechancellour* assisted with 5. compeeres; *D. Airay, D. Aglionbee, D. Hutton, D. Harding, D. Benefield*; a selected company for his owne humour. VVho as they were generally to be excepted against by me, as incompetent Iudges: so in special *D. Hutton* for his inueterate malice conceiued against me longe since vpon a base, & vnworthy respect. *D. Benefield*, as he was my principal opposite, so he, with the rest, being a doctrinall *Caluinist* could neuer afford me an equall triall in this issue, depēding vpon the FATHERS; which he, & they, do really disclayme.

These petty Iudges being thus assembled; M. *vicechancellour* inueighed against me with a bitter, & passionate speach, containing in it these capitall accusations. First; that I had lately preached *scandalous*, & *erroneous* Doctrine. Secōdly; that I was vehemently suspected of POPERY, & that, by this doctrine, I had now iustified the suspition. Thirdly; that I had brought an infamy vpon the vniuersity, and in special

vpon

vpon him, and his house. Wherfore I must expect a censure according to my demerit.

To the first I answered, that as vpon sufficient discouery of the pretended *errour*, I would recant it (since I sought nothing but the aduancement of truth) so I should consequently acknowledge that I had giuen the scandall if I haue preached the errour. But my conscience telleth me, that I haue offended neither in matter, nor manner; substance, nor circumstance.

To the second; that men might suspect what they pleased, & that it lay not in me to hinder euery supition. As for the imputation of *Popery* in this point, it cleaueth vnto the Scripture, & all Antiquity from which (ioyntly) I assumed this *Popish* doctrine.

To the third; that as he, and his house could receiue no infamy by such a truth, so much lesse the *vniuersity*; forasmuch as the best in iudgment there, (if not the most in number also) concurred with me in this point.

Here *D. Aglionbee* suddainly interrupted me; demaunding, who they were; and, making me the trumpetter onely of other mens opinions, he said, that I was set on by some, who, though they affected this, and other such like points of *Popery*, yet they dare not broach them themselues, but whosoeuer they are, they shall be mett

be mett with all either in ſchooles, or pulpit.

This is the *Miles glorioſus*, who challendgeth his betters for POPERY; but they are able, and will confidently appeach him, not only of *Iouinian* hereſy (which he defended expreſſely againſt *S. Hierome*) but of ſondry other *blaſphemies*, & *Hereſies*, which he preached publikely in *S. Maries* Churche: the particulars whereof I haue ſeene in wryting.

At Merton Coll. before a great aſſembly.

Theſe things I could haue then obiected vnto him. But being not willing now to exaſperate him, or any other there preſent, I returned him my anſwere in this manner. Sir; it may ſuffice you now to vnderſtand, that there are ſuch men in this vniuerſity, that wil conſtantly defend this doctrine: who they are, I leaue it vnto your inquiry; you may finde them out by getting a generall ſubſcription here vnto your opinion, or by ſome other meanes. Onely, to giue you farther aſſurance of there reſolution in this point, it pleaſed ſome of them freely (without my deſire or knowledge) to draw a letter, wherin they recommended me, and my cauſe vnto the Archbiſhopp of *Canterbury*; informing his Grace, that the doctrine was moſt cleare on my ſide, and that they would ſtand in publick iuſtification therof.

But I pray you, Sir. to be aduertiſed by me: that I neuer made vſe of their letters: one reaſon

reason wherof meeteth with your obiection. For as I assumed this doctrine from the holy *Scriptures*, and ancient *Fathers*, so I determined to maintaine it vpon these grounds, without any assistance: and much lesse was *I set on by any of them*.

And that you may know vpon what authority I first beganne, and do now procede; here are the Doctours (24 in number 12. *Greeke* 12. *Latine*) who *set me on*; here are their testimonies; produce their bookes; conuince me if you can.

VVhereat his courage beganne to abate; & first he excepted against me for producing the *Greeke*, in whose language (said he) you haue but slender skill.

To which malitious, and impertinent exception, I answered first; that it was sufficient for me to rely vpon the *translations* approued commonly in the Church. Secondly; that I had so much skill in *Greeke*, as to compare the translation with the originall, and that none there was so exact, as to vnderstand some *Greeke* fathers (& namely *S. Gregory Nazianzen*) in their natiue idiome. Thirdly; that if I had no *Greeke* Authour on my side; yet here is a sufficient Iurie of *Latine* Fathers, whose language I vnderstand, & whose conspiring tenent, I hope, you dare not renounce.

Do not many Deuines in England, and the people generally rely vpon the Translation of scriptures vvhose originall they vnderstand not?

Doctour *Aglionbee* being thus preſſed by me & hauing nothing to anſwere in his owne defence; *D King* interpoſed himſelfe; obiecting that *D. Hutton* had inhibited me: that *D. Benefield* (whoſe bookes I was not worthy to cary) had publiquely confuted my doctrine &c. whith ſuch like friuolous allegations.

As for *D. Hutton* his inhibition I anſwered as before; adding farther that I reſpected not his iudgment in this matter. For I knew (indeede) that as his vnderſtanding is not very deepe, ſo his affection is not very good; who, in a certaine booke (or rather ſtatizing pamphlet) concerning the *croſſe in baptiſme*; defẽdeth this laudable Chriſtian ceremonie by tradition of the Church, as it is witneſſed by the holy Fathers: and yet now in a point of greater importance, expreſſed in ſcripture, taught by Fathers, practiſed by the Saints, defined by the whole Church; he blushed not to accuſe me, nay S. GREGORY himſelf of *Popery* in this doctrine. But ſingular is my comfort to conſider, by what *Iudge*, I am thus vſed, in what *cauſe*, and with what *Patrone*; from whom our Nation firſt receiued her ~~holi~~ faith, & for whoſe faith I muſt now forſake my nation.

As for D. *Benefeild* with his lecture, and his bookes, I paſſed them ouer: conſidering that M. Vicechãcellour made excurſions from the point,

point, loading me only with contumely and disgrace.

VVherfore, not suffering him to diuert me from the mayne issue, I desired him to deale punctually, that is to say, first to admitt a triall by the Fathers, or to deny it: if he denyed it, he should be therby sufficiently conuinced. Secõdly; if he admitted this trial, then either to disprooue my authorities, or to approoue my doctrine.

Hæretici est præcepta Patrum declinare; saith vvorthy Flauian in his first epist to LEO the Great.

But he not daring to make a briefe, & punctuall answere to my reasonable demaundes, fell extrauagantly into a mention of the *reformed Churches*; summoning me before their tribunall, for the censuring of this doctrine.

VVhich course of proceeding, I vtterly disclaymed, as vnequall; because the later Church is not to iudge the former, but cõtrarily the former is to iudge the later.

And what did I herein (good Reader) but obserue the prescription of Antiquity in this behalfe, & namely that of *S. Augustine* against the *Pelagian* heretick; PATRES *oportet vt populi Christiani vestris nouitatibus anteponãt, eisq; potius eligant adherere, quàm vobis?*

Cõtra Iulian Pelag. lib. 2.

Here *D. Airay* distasting my refusall to stand vnto the verdict of the *reformed Churches*, questioned with me about the rule of my faith; I answered him briefly, that I wholly followed

Cõtra hæreſ cap. 1. &c See D. Field. pag. 239.

Vincentius Lyrinenſis his direction; to witt, *Canonicall ſcripture*, and *Eccleſiaſticall tradition*; the firſt being ſenſed by the ſecond.

This rule he called *Popish*, exclayming againſt it as the very ground of *Popery*, & ſuperſtition. VVhereupon I deſired him (for my better inſtruction) to giue a rule of faith more certaine, & infallible then this, which he branded with ſuch diſgracefull imputation.

VVhy (ſaid he) *vvhat other ground of faith, then the pure vvord of God*? I demaunded then; who ſhall interpret this word? He replyed; *the ſpirit*. VVhat ſpirit good Sir? *The ſpirit of God* only which priuate men thinke they haue? Againſt which rule I excepte, for that it was the common plea of all condemned Heretiques. VVherefore I required a triall of this pretended ſpirit; for I can not admitt that to be God his ſpirit in any priuate man, which conſenteth not with the ſpirit of the *Catholique* Church. And thus you ſee M. D. Airay that what you formerly reiected out of my rule, as *Popish*, you muſt neceſſarily admit as true; that is: *Eccleſiaſticall Tradition* annexed to the *ſacred Canon* for the diſcerning of priuate ſpirits. Otherwayes each Heretique will ſenſe ſcripture in the mould of his owne brayne.

And now M. *D. Airay* being thus ouerthrowne in the rule of his faith, propoſed vnto

me a queſtion of capitall daunger; wiſhing M. *Vicechancellour* to queſtion me vpon the poynt of the kings SVPREMACY; for ſurely (ſaid he) you ſhall find him vnſound therin.

But M. *Vicechancellours* thoughts caried him ſo farre away at that preſent, that he gaue no eare vnto this impertinēt, & bloudy queſtion: but, proſecuting the vindictiue deſignement (formerly cōcluded vpon betwixt *D. Aglionbee*, & himſelfe who held a ſecret conference together) he reſumed his old accuſations of *falſe*, *erroneous*, *ſcandalous*, and *Popish* doctrine: for deliuering, and reinforcing whereof, I deſerued the ſeuerity of Iuſtice.

Perceiuing now their reſolution to puniſh me without farther examination of my cauſe, or reſpect of my iuſt defence, I finally propoſed vnto them theſe two demaunds.

FIRST; that they would proceede againſt me iuridically, & by way of *Articles*; ſo I ſhould know preciſely what was the errour, and falſehood of my Doctrine; and they ſhould receiue my anſwere made in forme of law. For this hath euer bene the cuſtome of proceding in this vniuerſity, and in God his Church.

Hereunto *M. Vicechancellour* replyed. *VVhat? Articles? you ſhall haue articles time inough: meane vvhile, I ſay that all* (meaning my Sermon) *is falſe; ſcandalous, Popish, erroneous.* &c.

My SECOND demaund therupon was; that he, and his associates would condescend vnto this small request; to witt; I will here set downe this affirmatiue proposition; SVNT EVANGELICA CONSILIA; & subscribe vnto it in your presence. May it please you also to sett downe the negatiue, NON SVNT EVANGELICA CONSILIA; and subscribe your seuerall names thereunto; and signify therewithall, that you haue punished me for teaching the contrary assertion.

This request, *D. King* not onely denyed, but also exclaymed against me for making this petition. And no meruayle; for he that durst neuer, throughout this whole proceeding, formally, and by expresse mention, condemne *Euangelicall Counsayles*; how could he yeald vnto any such subscription? whereby he and the rest might haue remayned HERITIQVES vpon thiere owne record.

The conclusion of all was this, *M. Vicechancellour* beating me downe with the blow of authority (hauing no other meanes to conuince me) pronounced his definitiue sentence against me; which I wil here relate word for word, as neere as I could possibly beare it away.

M. Leech; for preaching scandalous, and erroneous doctrine (Doctrine, as you well knowu, stiffly defended

defended by the Church of Rome, and vvhereupon many abſurdities do follovv) *I do firſt as* VICE-CHANCELLOVR *ſilence you from preaching. Secondly; as* DEANE *of this houſe, I ſuſpend you from your commons and function here for the ſpace of twelue moneths.* This is my ſentence; and before theſe my Aſſociates I require you to take notice thereof.

He named none, but (as I conceiue) this vvas one; viz The virginall eſtate excelleth the cõjugall. And thus you may ſee; For tis eſt REX ſed fortior Mulier. 3. Eſdr. 3.

Vvhich ſentẽce though it were tyrannicall & vniuſt, yet it no wayes diſcouraged me, but rather confirmed me in my opinion. wherefore I proteſted the doctrine againe more reſolutely, then before; wiſhing *M. Vicechancellour*, & his aſſiſtants to vnderſtãd thus much from me. Firſt: that I held the doctrine with aſmuch, nay more confidence then euer I did. Secondly: that I farther concluded the inuincibility of the point out of the manner of their proceedings, whereat they were driuen into the extremity of furie, and paſſion.

Thus the aſſembly was diſſolued, and I, putting *M. Vicechancellour* in mind of the *Articles* (which he formerly promiſed, and bade me now to expect within two, or three dayes;) tooke my leaue for that time.

And now (courteous Reader) ſince thou haſt ſeene the proceedings of theis men, conſider with me, whether I haue not iuſt cauſe to complayne againſt them as *S. Auguſtine* cõplayned

In pſ. Cõtra partem Donati.

longe before against the *Donatisticall* faction.

Fecerunt quod voluerunt tunc in illâ cæcitate:
Non Iudices sederunt, non Sacerdotes de more,
Quod solent in magnis causis congregati judicare:
Non accusator, & reus steterunt in quæstione,
Non testes, & documentũ: quo possent crimẽ probare,
Sed Furor, Dolus, Tumultus: qui regnant in falsitate.

VVherefore I conclude this whole passadge with the burthen of that excellent psalme:

Omnes qui gaudetis de pace, modò VERVM *judicate.*

CHAP. IV.

How D. King *dealt injuriously with me, and perfidiously, concerning the* ARTICLES *which should expresse some crimes particularly objected against me.*

Act. 25. 27. VVHEN *S. Paul* had appealed vnto the tribunall of CÆSAR: *Festus* (the deputy) thought it *an vnreasonable thing to send a prisoner vnto his Lord, and not to signify the cause.* For thus the light of nature could teach an Heathen, that, in discretion, and in iustice no man should be called into question, without a pretense (at the least) of some speciall crime.

But see now a Christian Magistrate inferiour

vnto

vnto an heathen in his behalfe: who did not onely conuent, but condemne me: and neuer ſignified *the cauſe*: which yet could be none other, then that which concerned *S. Paul himſelfe*: CONSILIVM DO &c. 1. Cor. 7. 25.

Howbeit, if he had dealt with me according to the law of the *Carinthians* (an heathen people) & had tried my cauſe equally, after he had inflicted puniſhment vpon my perſon, yet then alſo there had bene ſome ſhew of iuſtice in his proceedings. Boem. de mor. gentium.

But ſee now farther, how he is inferiour vnto heathens in this reſpect: nay yet more: how he added perjury vnto his iniuſtice. For whereas he promiſed to deliuer ARTICLES vnto me, which ſhould containe (preciſely) the *cauſe* of his former ſeuere ſentẽce againſt me, yet when (according to his owne appointement) I came vnto him perſonally to require them, he denied abſolutely that he had euer made any ſuch promiſe. And when I preſſed him more particularly thereunto, adding al circũſtances (of time, place, perſons &c.) ſo that he could not haue any ſemblable euaſion, he deſperately forſware himſelfe: ſaying (with many ingeminations) VPON MY FAITH, *I neuer promiſed you any* ARTICLES; *you belie me*. &c. Fides Punica.

VVhen I perceiued what ſmall conſcience he made either of faith in his promiſe, or of equity

equity in his proceedings, I desyred him with many earnest obtestations, that it would please him, at the least, to signify vnto me now by word of mouth, expressely what that point is, for which he had thus punished me to my disgrace, and losse. And this fauour I humbly requested at his hands asmuch for the general, as my owne particular satisfactiō. For many saw the punishmēt, but could not know the cause.

This petition was reinforced in my name by a graue, and ancient M. of Arts; who pleaded to obtaine the same in regard of *Iustice*, *Vvisdome*, and *Charity*. Iustice; because (sayd he) it was the forme of law, that the party accused should answere articulately vnto the crime obiected. Vvisedome; that you may deliuer your selfe from the suspition of iniury; & especially since the whole *Vniuersity* is much distracted vpon these late proceedings. *Charity*; that you may rectify *M. Leech* his vnderstāding by a proper conuiction of his supposed errour. And I dare promise in his behalf, that if you can conuince his iudgement, he will recant the doctrine; for I haue heard him often protest thus much.

See Act. 25. 16. vt accusatus locum defendendi accipiat ad abluenda crimina; quæ ei obijciuntur.

To punish vvithout instruction, it is tyranny. Salust.

Theis reasons, and persuasions of my friend, entered so deepely into *M. Doctour Kings* heart for the present, that he promised to content me againe, and that he would proceede with

me

me according to my desire herein. Notwithstanding he violated this promise also to his exceeding great disreputation.

But I come now vnto his answere, which he made vnto my former humble petition. *Sir.* (said he) *it shall satisfy you, and the vniuersity, that* I HAVE DONE IT; *take your remedy, where you can. If I haue vvronged you heere, right your self elsevvhere.*

This was spoken like a KING, deed; and not like a subiect; who though he be a Magistrate ouer others, yet should be subordinate vnto a common Law, and Lord. And happy are those gouermēts, where the wise sentence of an heathen Poet is not neglected. Horat.

Quicquid à vobis minor extimescet,
Major hoc vobis Dominus minatur.

This was my last refuge, and finall hope; but how farre I was deceiued in my iust expectation, the sequele shal declare. Chap. 6.

CHAP. V.

How I vvas summoned to S. Paules *Crosse, and defeated.* D. Kings *conference vvith a learned Doctour in* London, *about* Euangelicall Counsailes.

Being

BEING now silenced by the *Vicechancellour* from preaching within the precincts of the vniuersity, so that I could not exercise my function neither in the publique audience of the learned, nor yet in any of the parish Churches (which I had vsually visited, by course, euery sabboth, and holy day; vnlesse some speciall occasion diuerted me from my customable practise) I receaued letters from the Lord Bishopp of *London* (my very Honourable, and much respected freind; whom it pleased freely to bestow that place vpon me, in regard of my first sermon preached in *Oxford*, from which his successour had now suspended me for the last) wherein his Lordshipp required me to preache at *S. Paules* crosse, and not to fayle at the time prefixed in his summons. VVherevpon I prepared my selfe accordingly, & certifyed his Lordshipp thereof, as he had enioyned me in his said letters.

The Vicechancellour, getting notice of these summons, sent for me immediately, and requested that he might haue a view of the Bishoppes Letters; which, in courtesy, I then communicated vnto him, howbeit I had iust reason to suspect (for his countenance expressed much perturbation in his heart) that he would plott some meanes to hinder this designement. And as (in all probability) he did con-

coniecture that I would haue constantly assẽ-uered my former doctrine in the greatest audiẽce of the kingdome, so I must acknowledge that this was my resolued determination.

But Maister *D. King* fearing least with so publick a promulgation of this truth, I should also blazon his shame (which now neither *Oxford*, nor *London*, nor our diuided world it selfe shall containe within hir limitts) handled the matter so by his policy, and authority, that my lord of *London* (through his misinforming suggestions) countermaunded the former by second letters; dischardging me from the performance of that duty. And now Maister Vicechancellour thought that he had not onely inconuenienced me, but also secured himselfe.

For this end, and purpose also he repayred then vnto a Doctour of principall place, and eminent worth (a man not vnder any; if not ouer all) with whom he intertayned longe discourse touching the Doctrine of *Euangelicall Counsailes*; complayning that in *Oxford*, it had bene lately broached, and obstinately defended. And now, I pray you, good Sir (said he) *vvhat is your opinion concerning this point?*

Here by the way, giue me leaue (good Reader) to propose two things vnto thy discreete consideration. FIRST; that D. King either had

had no knowledge at all, or not well grounded in that point, wherein he condemned me by violence of authority, and not by force of reason. SECONDLY; that as I suffred with a *good* cõscience, so he punished me with an *euil*. For I had not the least scruple, nor diffidence in this point. Al testimonies, diuine, humane, of God, and of his Chuch, did firmely establish me therein. And therfore, though I conferred with many learned men vpon the same, yet I neuer demaunded of any man, by way of doubt; Sir. *vvhat is your opinion &c.* but, I alwayes said; *This is the Doctrine of all the Fathers, this is the iudgment of the vvhole Church; it is founded vpon sacred Scripture &c. vvill you stand to it, or vvil you disclayme it?* whereupon I commonly receiued this answere; *the doctrine is true in it selfe, though not seasonable for these times.* But Maister *D. King* hauing not any such certainty of infallible grounds, could not but fluctuate in the instability of his priuate iudgment.

To returne now vnto the conference of M. *Vicechancellour* with the aforesaid Doctour; he receiued a cold satisfaction vnto his hott demaund. For the doctour, wondering that any difficulty should be made in this matter, answered presently without any demurre; *there are* EVANGELICALL COVNSAILES; *and na doubt can be made thereof.*

And

And what was (thinke you) Doctour *Kings* reply vnto this graue, and confident assertion? Did he dispute against it? no; he could not. Did he gaynsay it? no; he durst not. Thus the renowned pulpit-Doctour, that could domineere ouer his poore inferiour, censure him, *deprave* him, vilify him with intollerable reproaches (such as he feared not to vtter, but I am ashamed to mention) stoode mute; not daring to disclose his opinion, which he could not iustify by any waight of reason.

Now, if Doctour *King* will stand in deniall hereof, or any other be in doubt of my report, I protest, in the faith of a *Catholique* man, that I write this from the immediate relation of the Doctour himselfe, vnto whom I was ledd by the conduct of my good Angell; Farther, I am so well perswaded of his resolute iudgment, and honest heart, that I dare boldy say; Doctour *King* shal neuer be able to procure his subscription against this doctrine.

Chap. VI.

My appeale vnto the Archbishoppe of Canturbury; & howv episcopally it pleased his Grace *to deale in the Matter.*

As

AS I alwayes had comfort in my wronges, becauſe I ſuffred *for righteouſnes ſake*; ſo I conceiued good hope, that the ſuperiour Magiſtrate would rectify the proceedinges of his inferiour. Vvherfore, being oppreſſed with the iniuries of the *Vicechancellour*, I appealed vnto the *Archbishoppe*; thinking that his houſe had bene as *Hieruſalem*, when *iuſtice and iudgment vvere lodged therein*.

Being admitted into his Graces preſence, I vnfoulded the whole proceſſe of this buſineſſe; acquainting him firſt, with the doctrine, which I had preached. Secondly, with the groundes, and reaſons whereupon I built the ſame. Thirdly; with the intertainment, which it, and I for it, had found within the vniuerſitie of *Oxford*.

The maine ſumme of his anſwere cõſiſted in theſe two particulars. Firſt; that he muſt defend the eſtimation of his *vicechancellour*, of whom a good opinion was generally conceiued. Secondly; that the text of S. *Math.* (commonly alleadged for that purpoſe) doth not afford the doctrine of *Euangelicall Counſailes*. And here his Grace (falling into *Caluins* falſe, and abſurd expoſition) ſayd, that our Sauiour doth not here giue any *Connſayle* of Pouertie, but onely diſmasked the hipocriſy of the yong man, being *a proud, boaſting Phariſee &c.*

19. 21. vade, vende omnia &c.

My

My whole reply was, that as I ſought not the impeachment of his *vicechancellours* credit, farther then he had wronged it him ſelfe by his indirect proceedinges, ſo, if I could not make my accuſations good againſt him, I would be content to ſuſtaine my former puniſhment, with a greater augmentation.

As for the text of *S. Matth.* I expounded it by *S. Marke*: who ſaith that Chriſt beholding the young man, loued him; which loue of Chriſt did cleare him from all ſuſpition of hypocriſy, and diſſimulation. Beſides; I humbly intreated his Grace to remitt him ſelfe, & me, vnto the generall conſent of *Antiquity in this matter.*

Here *Doctor Barlovv* interpoſed his verdict: whom if I had knowne aſwel by his face, as I knew him by his ſermõ, I had then appeached as a man of little honeſty, or conſcience: becauſe he (in a ſermon preached before his Maieſtie at Hampton Court, *concerning the authoritie of Biſhopps*) doth iuſtify the diſtinction betwixt *Precepts*, & *Counſayles*; citing a text of *S. Paul* to that effect; & yet now, ſeing his Grace of *Cãterburie* diſaffected towards this doctrine, he alſo ſpake againſt it. And thus it pleaſed D. *Barlovv* (who proclaymed the Earle of *Eſſex* his *Gales* triumphe, and his *London* ruine) to croſſe him ſelfe with a flatt contradiction, rather

pag. fourth; before the end.

1. Cor. 7. 25.

to dissent from his assertion, by whose fauour he had mounted into the chayre of Honour.

Many occurrences there passed at that time; with the recapitulation whereof I will not now surchardge this little treatise. In conclusion; my Lord of *Canturbury* demaunded a copy of my sermon; which I deliuered vnto *Maister Barcham* (one of his Chaplaines) together with the authorities, which do hereafter ensue.

In the end of all.

The sermon was receiued, the authorities were returned vnto me againe: which made me thinke, that my cause should neuer come vnto an indifferent triall. And truly I sawe no probability of any triall. For though I gaue continual attendance at *Lambeth*, for the space of fifteene, or sixteene dayes, yet I was fedde with delayes, to my iust griefe and great expense.

Vvherefore, seing no hope of redresse, where it lastly remayned, and was iustly expected, I retyred my selfe vnto some priuateness; recollecting my thoughtes in meditation betwixt God, and my owne soule.

And now, in the sweetenesse of contemplation, hauing God onely for the obiect of my comfort, I tooke an intellectuall reueiw of my cause, and all circumstances of the fore passed

Busi-

Buſineſſe; commending the whole vnto God, the *great* & ſoueraigne Iudge. For I had now reſolued to be no farther troubleſome vnto his Grace of *Canterbury*, who had ſo little reſpect of truth, and no greater compaſſion of my wronges.

CHAP. VII.

How being retired vnto priuate meditation, I was found out by the Archbishoppe *his Chaplayn, & ſolicited by him to ſee his Lord. My reſolution vpon a better courſe.*

WHEN I had now remayned a fortnight ſpace in my priuate meditations, his Graces Chaplaine (accompanied with a Doctour of deuinity) made diligent enquiry after me; and finding me out, he demaunded of me what was the reaſon of my long abſence from his Lord; who (as he ſaid) would write his letters effectually vnto his *Vicechancellour* for our reconciliation: ſo that I ſhould be relieued, & reſtored aſwel vnto my former liberty of preaching, as vnto the fruition of my place.

D. Childerly; who is a Chaplayn alſo vnto his Grace.

4 Reg 9.

But here I remembred the answere of IEHV vnto the question of IORAM. *Is it peace Iehu? vvhat peace* (said he) *vvhile the fornication of Iezabel, thy mother, and her vvitchcraftes are yet in force?* So, what reconciliation, *vvhat peace* betwixt me, and *D. King*, while truth was thus suppressed, and his heresy (worse then *vvitchcraft*) stoode yet in force?

Wherefore, after significatiõ of my thankful minde to his Lordshippe, who now vouchsafed in some sorte, to commiserate my vniust vexations: I answered, that I had greater respect of the cause, for which I suffred, then of the punishmẽt, which I did sustaine: assuring *M. Barcham*, that restitution vnto my place was not the principall part of my desire.

For as God did require of me the constant iustification of his eternal truth, so I could not but require it also at their hands, who by their functiõ (as Ministers) & dignity (as Bishopps) were specially obliged thereunto.

VVhereas he pressed me farther, with motiues of profit, and that I hindred the course of my preferment, by contending against the authority of Magistrates (*vvho* as he said, *must stand one vvith an other*) my reply was to this effect, that I desired not to rise where truth must fall: vertue is the pathe to Honour: Heauen must not be lost for earth: the plenty of riches

doth

doth not recõpence the emptines of the soule: *a good conscience is a continuall feast.*

As for the magistrates I reuerenced their persons, and honoured their places; knowing that their *powver is from God*, but designed for the preseruation of his truth: which if I impugned, let them strike me with the sworde of Iustice: but if they withstood it, yet, I must defend it with courage, as also I shall suffer for it with patience. For I alwayes had the counsayle of the wise man before mine eyes, *Striue for the* TRVTH *vnto death &c.* Eccius. 4.

VVhich resolution in me though it sorted not with his liking, nor yet (perhapps) was expected frõ a poore, oppressed scholler (whom his vncharitable aduersaries had determined either to bowe, or breake) yet he importuned me, at the least to see his Lord, and not to neglect his fauourable inclinatiõ to do me good.

VVhereupon I made a shew that I would shortly visite his Grace. And this I did, because I did probably collect, that my intention was by some meanes disclosed vnto him; whereby I might be defeated of that course, vpõ which I was now wholly resolued.

For me thought that God did speake within my heart, as he spake sometimes vnto *Abraham* his seruant. *Go foorth of thy land, and from thy kindred, and from thy fathers house, and come into* Gen. 12. 1.

the land, vvhich I shall shevv vnto thee. For, can any Church, or any faith be in that land, where the very grounds, and principles of ancient Christianity are dissolued, where there is no certaine foundation to builde Religion vpon? VVhere euery mans power is his reason to make good his Doctrine? VVhere an iniury sustayned for the truth, can find no redresse without treasonable conniuency to see the truth oppressed?

But I will pretermitt (good Reader) here to make a speciall enumeration of my *Motiues*, drawing me vnto my finall resolutiō; for they will ensue orderly in the third, and last part of this Treatise, Onely consider (with me) now, with what conflict of flesh, and bloud I could intertayn this resolution, *to come out of my Land, and from my kindred, and from my Fathers house*; with what grief I could forsake a noble Vniuersity, the company of my kindest friends, the comfort of my deerest familiars; other emoluments, which such a place doth actually yeald, and prepareth vnto greater.

Howbeit (my Brethren) since there is banishment indeed, where no place is left for truth, *I esteeme all theis thinges as dongue, that I may gayne Christe*; for he is my sufficient reward. I did not conceiue that when I preached my doctrine amōg you, I should haue giuen you such an

an example thereof in mine owne perſon. But thancks be vnto him who diſpoſeth all thinges ſweetely for the benefite of his children.

Finally (my brethren) I wiſh that you may enioy your *contrey, which is aboue*, without forſaking that, which is belowe. But if you cannot, by reaſon of the time; then looke vp vnto your eternity; let not your excellent ſpiritts abaſe themſelues vnto the loue of trãſitory thinges; *For behold I shevv you a more excellent vvay.* 1. Cor. 12. 31.

THE THIRD PART

Contayning 12. Motiues, *vvhich perſvvaded me to embrace the* Catholicke *Religion. Briefely, and naturally deriued out of the premiſes.*

* *
*

S. AVGST. In pſal. contra partem *Donati*

Sitis *Catholica* quid ſit, & quid ſit *præcipuum à vite:* Si qui ſint inter vos cauti, veniant, & viuant de radice.

To the

To the conſcionable, and Ingenious Reader.

THOVGH *the generall motiues vnto the* Catholique *Religion, are many, and vvaightie; yet the particular, vvhich iſſued out of this preſent buſineſſe, vvere ſuch, as cõvinced my vnderſtanding, and ſvvayed my affection to approue, and embrace the ſame.*

VVherefore (courteous Reader) *aſwel to procure thy good, as to iuſtify my ſelfe, and to ſatisfy others, I haue communicated them vnto thy vievv. For matter; they are the ſame novv, as vvhen I conceiued them in the beginning: for mãner; they are brought forth in ſomevvhat a different ſhape.*

Thus much may ſuffice for thy inſtruction concerning theſe Motiues. Onely I may not forget to aduertiſe thee; that whereas through out their titles, I vſe this perpetuall ſtile:

The Proteſtantes &c. (*hovv-*

beit

beit the most learned amongst them, differ in iudgement from the common sort: and in this respect, cannot be cõcluded in the generality of all) I haue not done this vvithout good consideration.

For though the principall deuines in England, do vtterly distast the vayne opinions of D. King, and such like; yet, since by publique profession of the truth, they giue not sufficient notice vnto the vvorld of their Catholique positions, I must inuolue them also in this cõmon accusation. And as they, against their knovvledge, do suffer a preiudice to fall vpon God his truth, they must likevvise, against their vvil, suffer an infamy to remaine vpon their ovvne persons.

Corde creditur ad iustitiam; ore fit confessio ad salutem

The

The first Motiue.

The Protestants *admit not a triall of their Religion by the testimony of the* Fathers; *vvhatsoeuer they pretend to the contrary.*

BECAVSE it is a preposterous deuise to iudge the former ages of the Churche by the later; therefore the courses of my study haue euer bene directed vnto a diligẽt perusal of ancient *Fathers*; whose authority, simply cõsidered, as it may prepõderate our moderne writers; so, in reference vnto the Church, being her witnesses (who is the iudge to define all controuersies) their testimonie is to be preferred before all Authours whatsoeuer.

D. Field. pag. 204. VVe VVillingly admitt a triall by the Fathers: sayth he in the name of his Church.

Neither resolued I thus without serious deliberation; & especially, the graue counsayle of *Vincentius Lyrinensis* did preuayle with me, saying, that learned & holy men did generally conspire in this opinion: If any man wil discerne Hereticall prauity from Catholike verity, he must be furnished with a double helpe; *first the Canon of sacred Scripture: Secondlie the tradition*

cõtra hæres. cap. 1. & 2.

dition of the Catholique Churche: wherein three thinges inſeparably concurre; *Vniuerſalitie, Antiquitie, Conſent.*

The reaſon of which preſcriptiõ is yealded by him to be this. The ſcripture is ſublime; &, foraſmuch as all men ſenſe it not alike, it is neceſſarie to adioyne thereunto the continuall interpretation of the Church.

Vpon this infallible ground (euident vnto all men of any apprehenſion) I builded my faith; conforming it alwayes vnto thoſe Orthodox principles, which I had deriued out of the venerable *Fathers*.

Hence I aſſumed this doctrine of *Euangelicall Counſailes*, which as I deliuered out of the ſacred volumes of Antiquity; ſo Antiquity it ſelfe deduced it (with me) out of the diuine Oracles of holy ſcripture. And therfore ſeeing that my opiniõ was clearly built vpon this fundation, I preſſed it vnceſſantly, vntill my vniuſt Iudges were enforced to forſake this meanes of tryall, and, conſequently to puniſh the *Fathers* in me, as I had ſpoken by them.

But when I plainly ſawe, that my doctrine could not be condemned without condemnation of the auncient Church, & that my Iudges were driuen to this extremity, I inferred, that *their Religion could not be good*; & that *their conſciences vvere verie badde.*

The

The ſecond Motiue.

The Proteſtants *perferre their* Reformed *Congregations, before the ancient* CATHOLIQVE *Churche.*

AS my violent Iudges did palpably diſclayme the ſentēce of the anciēt Church, ſo they vnreaſonably required my ſubmiſſion vnto their reformed Congregations; which, as they be not comparable with the purity of the former, ſo their principall Doctours (*Luther* & *Zvvinglius*; men no leſſe odious eache vnto the other, then both are hateful vnto the Church of *Rome*) are no wayes matchable with the Patrones of my doctrine.

S Auguſt. S. Ambroſ. S. Hierom.

For as *S. Gregory Nazianzen* iuſtly excepted againſt the *Arrians* in this manner; *If our faith be but* 30. *yeares ould* (400. *yeares being paſſed ſince the incarnation of Chriſt*) *then our goſpell hath bene preached in vayne; our martyrs haue dyed in vayne vntill this time*, &c. So if for a point of faith, I muſt remit my ſelfe vnto *Luther*, *Zvvinglius*, *Caluin* & their reformed conuenticles, rather then vnto the holy *Fathers*, & ancient *Church*; then ſurely the goſpell hath bene miſerably taught, and all our predeceſſors haue bene piti-

S. Gregory. Epiſtola 1. ad Cledonium contra Arrianos.

pitifully deceiued for 1600. yeares since.

Singular therefore was the folly, and partiality of my Iudges, to detract authority from our blessed *Fathers*, & to yealde it vnto *Lutherans* (men of as new a stampe in these tymes, as the *Arrias* were in *S. Gregory Nazianzē* his time) whose carnall appetites, and base condition of life, drew them to allow that in their doctrine which they performed in their practise; being contrary in both vnto the canon of scripture, and continuall succession of the Church.

The consideration wherof did manifestly detect vnto me, that either their vnderstanding is very meane, or their will very peruerse; who feared not to disauthorise the *Fathers*, & yet would not graunt me the same liberty against their brethren; in whom I neuer approued any thing otherwayes, then it was consonant with the prescription of *Antiquity*, or dissonant from hir Tradition.

The third Motiue.

The Protestants *brand the Catholique doctrine with the name of* Popery.

THE name of PAPISTS was first deuised by a luxurious Apostata; inuentour also of the name of SACRAMENTARIES; for so

Luther.

for so both *Catholiques*, and *Zvvinglians* stand indebted vnto him in theis respects.

By the insolency of this man it came to passe, that as many other doctrines, so particularly this, had bene stamped with the imputation of *Popery*; whence it was that my *Caluinian* Iudges (calumniating both me and it) were pleased to fasten the note of *Popery* vpon it, and of a *Papist* vpon me.

But since my grounds are meerely Catholique (as you see) and since this doctrine it selfe is the common faith of ancient Churche; it followeth, either that it is no *Popery*, (as these men terme it) or that *Popery* (truly conceiued) is the very *Catholique* faith. But of the twoo, the later is more probable.

VVherevpon I inferred this conclusion for my finall resolution; that POPERY was necessarily cõsequent vppon the true grounds of deuinity; & therefore my Iudges betrayed their owne folly in this behalf; for asmuch, as by a condemnation of this doctrine, they must ineuitably confesse, that POPERY (well vnderstoode) is the doctrine of Antiquity; and that the *Fathers* were no lesse *Papists* herein then my selfe.

VVhat Pope did euer deuise this and many other doctrines, vvhich are called Popery?

The

The fourth Motiue.

The Protestants *subuert the truest meanes of piety, and perfection.*

PERFECTION is not absolute in this life, but graduall; that is to say; men are perfit in a degree: some more, some lesse, according to their cooperation with diuine grace.

To which end, and purpose, there are *Consilia perfectionis*, Counsailes of perfection, as *Virginitie*, *Pouertie* &c. which remooving the impediments of perfection, are excellent meanes to cõduct vs therunto; in asmuch as they withdraw vs from the loue of the flesh and of the worlde, which are our capitall enemies assaulting vs with their continuall delights, and pleasures.

But the *Protestants* (being in the number of them, of whom the Apostle, by prophetick spirit, spake long before; that *they vvould not suffer vvholesome doctrine*) renounce the aduise of their Sauiour; *qui potest capere, capiat*; they reiect the monition of *S. Paul, consilium do*; they cast behind them the common iudgment of ancient *Fathers* in this point. And whereas themselues are now caried away with the euill current of this worst age; they feare not, not only

only to diſclayme the *Fathers* but irreligiouſly to ſlander them, as *men bewitched herein with the errours of their time.*

D. Beneſield in his lecture.

Hence it is that the plauſibility of the firſt goſpell ſeeketh not to caſt any raynes vpon the feruour of nature, but yealdeth paſſage rather, and helpe vnto her precipitate courſe,

S. PAVL was of a contrary opinion; witneſſe his owne wordes, *caſtigo corpus &c.* Antiquity was of an other diſpoſition; witneſſe *S. Hierom* in his epiſtle vnto Pope *Damaſus*, and vnto the virgin *Euſtochium.* VVitneſſe *S. Gregory Nazianzen* in his funerall oration vpon *S. Baſill.* witneſſe the whole quire of ancient Churche; which with a ſweete heauēly harmony, aſwell in practiſe, as in doctrine, hath commended vnto vs the reſtraint of lawfull thinges with a ſingular auſterity of life.

Carnem legibus frænauit

Theis things, being wholly oppoſite vnto the delicacy of *Luthers* ſpirit, are reputed *Popiſh* by him, and by his carnall ſectaries; whoſe ſingle faith (not clogged with the burthen of pious workes) can more eaſily mount vnto heauen. Thus are they lulled a ſleepe in the cradle of ſecurity, dreaming of a victory without any ſtriuing at all.

Yf this be the way, vnto happineſſe, the VVAY it ſelfe hath miſled vs; our guides haue ſeduced vs; our teachers haue miſinformed vs;

the austerity of so many Saints registred in the canon of Gods woord, and recorded in the Calender of the Churche, hath bene practised in vayne; and the late gospell is more profitable then the former.

But whether I may rely more safely vpon the first, or last; I remit me vnto the consideration of any man, that hath the sense of true piety lodged in his breast.

The fift Motiue.

The Protestants *corrupt the holy scripture in defence of their opinions.*

THE proper meanes designed by God to conuince Heresie, are two, to witt; *sacred scripture*; and *Ecclesiasticall Tradition*. Now because Heretiques are clearely refuted by the second, therfore they flye onely vnto the first, which they depraue, and mangle according to the liberty of their spirits. And this they performe partly in their translations, & partly in their interpretation therof.

Though many examples might be afforded in this kind, yet I need not seeke after further proofe, then this present businesse doth afford, wherof I now intreate. For whereas the words

words of our Sauiour are easy, and playne; *all men* DO NOT *receiue this saying* (to witt, concerning chastity) they render it thus: *all men* CANNOT *receiue this saying*; as though there were such an impossibilitie therein, that the freedome of will concurring with the grace of God, could not subdue the inclinations of corrupt nature.

Hence Luther (the slaue of his affections) saith, that *the propension of feruent nature in* MAN *towards a* WOMAN *is so created by God in his body, that it cannot be extinct by any vowes, & therefore he, that resolueth to liue vvithout a* WOMAN, *must leaue the name of a* MAN, *and make himselfe to be plainly an Angell, or spirit. For it is by no meanes granted vnto him by God; so that it is aboue his strength to containe himselfe from a vvoman. And this is by the compulsiue vvord of God, vvilling, and commanding the same.* Tom. 7. in epist. ad vvolfgang.

VVherefore the Counsayle of virginity is intollerable with them, that conceiue such an impossibilitie to fulfill it. *To increase, and multiply, it is not a precept* (saith Luther) *but it is more then a precept; it is implanted nature; it is as necessary as meate, and drinke. It is no more in the powver of Man to liue vvithout a vvoman, then to be a vvoman, and no man.* Tom. 5. serm. de matrim.

In vayne then doth our Sauiour giue his aduise, and *S. Paul* his Counsayle. For, in Lu-

thers gospell, it is more then a precept to auoid virginity. And yet my Iudges not admitting it to be a Counsayle, could deny it to be a precept. VVhich yet if it be so; why do they then make lesse conscience to fulfill a PRECEPT, then Catholiques do to follow a COVNSAYLE? for the neglect of the first is a sinne; but it is not so in the second; vnlesse wee tye our selues vnto it by a voluntary vow, being not constrayned therevnto by a necessary commaund.

The sixt Motiue.

The Protestants *are* Iouinianists, *and therefore Heretiques, and not Catholiques, euen for this cause.*

Heref. 82.

S. *Augustine* (as a Register of the Catholique Churche) doth witnesse that *Iouinian* broached this hereticall fancy, contrary to the receiued opinion of the whole Church. *There is no more merit in the virginity of Nonnes, and other continent persons, then in chast mariadge.*

See the perorat of S. August. his treatise. vide Ambros. 10. lib. Epist. epist 80. & 81.

Counsailes of perfectiō denied by Iouinian.

The verie same opinion is defended, and embraced by the *Lutherans*, and *Caluinists*; and they both conspire with *Iouinian* in this hereticall tenent; that there is no greater perfection in a virginall, then in a coniugall estate.

And

And though it pleaseth Doctour *Feild* to say; VVE *do not approue any priuate opinion of* IOVINIAN, *contrary to the iudgment of Gods Churche*; yet both he, and his Grace of *Cant.* (who approoued his booke) speake herein against their owne conscience, yea myne owne experience in this particular businesse informeth me otherwayes then they pretend. And I desire no better witnesse to conuince them then *S. Augustine*, who writeth of this matter in the name of the vniuersall Churche. Pag. 143.

According to whose relation (compared with the generall opinion of *Lutherans*, and *Caluinists*) I do confidently affirme, that the *Protestants* are Heretiques in this behalfe; and that, for this cause (besides many others; which I spare to deale in at this present) they are exiled out of the society of the auncient Catholick Churche.

For *S. Augustine* protesteth (in the peroration of his aforesaid treatise) that *vvhosoeuer doth maintayne any of these Heresies, vvhich he hath recorded before, he is not a* CATHOLIQVE *Christian*; and therefore an *Hereticall* companion. VVhich censure doth necessarily fall vpon my *Caluinian* iudges, and vpon all such, as concurre with their irreligious opinion.

The seuenth Motiue.

The Protestants *accommodate their Religion vnto the state, and present time.*

AS the formes of *Ecclesiasticall gouernments* are varied by the *Caluinists* in sondry places according vnto the state, vnder which they liue, so their Doctrines are framed according to the times, and made sutable vnto the policy of their common wealths. Pipe state; & dance Churche. Religion must haue no coate otherwise, then measure is taken by the State.

A iust experience whereof I had in the passage of this businesse. For as the more grosse, and senseleſſe *Caluinists* in *England* do Heretically confound *Euangelicall Counsayles* with *Legall Precepts*, so others, more regardfull of the time, wherein they liue, then of the truthe which they should professe, do willingly yeald (for if they should do otherwayes, they should speake against their iudgment, and conscience) that this distinction is founded in the gospell, and propounded by the Churche; but they

they ſay, that it is not a Doctrine ſeaſonably to be deliuered in theis times.

And might not this ſtatizing reaſon aſwell pleade for *Arrius* his damnable Hereſie, being more generaly diſaffected by the ſtate in thoſe times, *dum totus mundus ingemuit ſub Arrianiſmo*; as *S. Hierome* ſpeaketh. Contra Lucifer.

But I conſidered firſt; that truth is not to be impugned, and ſuppreſſed, as the common fury of *Caluiniſts* hath euer ſought to extinguiſhe it, to the vttermoſt of their power. In which reſpect I found my ſelfe extraordinarily affected, for the reiection of their hereſy in this behalfe. And I truſt it was not without ſpeciall motion of that ſpirit, which breatheth in the whole body of the *Catholique* Church, and conſequently in euery conſtant member of the ſame.

Secondly, though time beare the blame, yet men are in the fault; and therefore ſeeing that the open enimies of truthe did barke, when hir ſecret frends did hold their peace; I conceiued that it was my duty rather to change the time from euill into good, then to ſuffer it to growe from euill into worſe.

And though ſome men (aſſiſted with power to puniſh that, which their peeuiſh fancie diſaffected) did beare me downe by violence, yet I tooke no leſſe comfort by this iniurie which

they offred vnto me, the courage by the courte which they helde against my doctrine. For I saw that they rather obserued prophane policy to force me vnto silence, then either shew of iustice or piety in proceeding against my (falsly supposed) crime, or waight of reason in conuincing my vnderstanding. And why? they are the slaues of time, but not disciples of truth.

The eight Motiue.

The Protestants *can patiently suffer the articles of the* Creede *&c. to be violated: but they are seuere in those thinges, that repugne their vtility, or sensuality vvhatsoeuer.*

EVERIE truth, in respect of God reuealing it, and the Church propounding it, is of equal necessity to be beleeued; howbeit, in respect of the matter it selfe; one truth may be of greater consequence, and dignity then an other. And yet it is not the greatnesse of the matter it selfe, but the manner of reuealing, which tyeth vs to a necessity of beleefe.

I will

I will instance in this present businesse. The distinction of *Euangelicall Counsayles* from *Legall Precepts*, is a truth to be accepted vpon necessity of saluation. VVhy? because it is sufficiently reuealed vnto vs by God, and fully propounded by the Catholique Church; so that it is either wilfull ignorance, not to knowe it, or extreme obstinacy to withstand it. But yet the Articles of the Creede, which are the first elements of faith, commended vnto vs by Apostolicall tradition, may iustly be reputed more waightie, in respect of the matter, which is handled therin; as namely *the descent of Christ into hell*. VVhich article of faith, is admirably peruerted by the Ministers in *England*, in so much as 3. or 4. sondry opinions thereof are freely, & vncontroulably deliuered by them, vnto their simple flockes.

I might instance in their different opinions about the Sacraments, and other high misteries of saluation, wherein fanaticall spirits expatiate without any reproofe. But I willingly pretermit these, and come to other particular points of doctrine, which I preached amongst them without impeachment.

First, against *Caluin* his hereticall Autotheisme destroying the vnity of the diuine essence, I taught, with the *Nicene* Creede, and all antiquity, that Christ is *Deus de Deo*, hauing

the

the same substance that is in the Father, really communicated vnto him in his eternall generation.

Secondly; with *S. Gregory, Damascen*, the *Greeke*, & *Latine* Churche I taught, that Christ assumed our nature perfit, and complete in the very instant of his conception: contrary to the absurd opinion of diuers *Caluinisticall Protestants*, who auouch that his incarnation was by temporall degrees, and not by entire perfection in an instant.

Thirdly; that God was only the permissiue, not any impulsiue cause of sinne; though *Caluin* blaspheme to the contrary, and deride the distinction.

Fourthly, Christ crying out, *Deus meus, Deus meus &c.* was not in a traunce; he suffred no torments of hel; dyed not by degrees (as though his senses decayed by little & little) but in perfit sense, payne, obedience, patience, humility, constancy, he rendred vppe his righteous soule *a voluntarie* sacrifice for sinne. But the cõmon opinion of *Caluinistes* is contrary vnto this position.

Fiftly; Christ was not ignorant of the day of iudgement either as God or man: not as God; for though he knew it not primarily, & originally as of him selfe (being not God of him selfe) yet did he knowe it secondarily by

Filius & spiritus sanctus quoniã non sunt a se dié & horam iudicij nesciũt a se, pater autem quoniam a se est scit a se. Hilar in Math.

way

way of communication from the Father. Not as Man, for though he did not know it Ex *naturâ humanitatis*, yet did he know it IN *naturâ humanitatis*, as *S. Gregory* distinguisheth. And this doctrine is contrary to *Caluin* his blasphemous glosse; to wit, *Christus communem habuit cum Angelis ignorantiam.*

Respectu ordinis non temporis.

lib. epist. 8. cap. 42. In Marc. 13.

These, and many such like doctrines (directly opposite to *Caluin* his tenents) as he is cõtrary to truth (for though his disciples call him *a great light of the gospell*, yet I rather approue the censure of D. *Hunnius*, a famous Lutheran, saying, that *Caluin is an Angell of darkenesse*) could passe vnnoted, & vncontrouled by my Caluinian Iudges, and all other adherents vnto that faction.

Caluin Iudaiz.

VVhy then is this distinction of *Preceptes & Counsailes* so hatefull vnto the *Caluinists*? Alas, it toucheth their copy hould; most of them being either maried men, or bẽding that way: and therfore let *Sacraments*, *Christ*, *Church &c.* be abused, nay let many points of Catholique doctrine be preached by Orthodox deuines, yet they are more attẽtiue vnto the suppression of this truthe, and the like, which doth more directly concerne their carnall pleasure, and wordly profit.

For they that haue sould themselues to be the exact vassalls of their owne affections, and

other

other mens wills, are carefull to prouide against any thing right, or wrong; true, or false; which may be preiudiciall thereynto; rather attending what it is which wil maintayne their sensuality, then what is orthodox in sound deuinity.

The ninth Motiue.

The Protestants *do vnconscionably impugne the knowne, and manifest truth.*

SINCE the controuersies of Religion are many in number, and intricate in nature, it was my desire (from the beginning of my paynes in the study of sacred Theology) to find out the true Church, that so I might referre my selfe vnto her decision, and rest within her bosome.

For which cause I wholly employed my selfe in turning ouer the volumes of the auncient *Fathers*; and whatsoeuer I found clearely expressed by their vniforme testimony; I accepted that (according to *Vincentius* his rule) as the iudgment of the Churche.

Amongst other Doctrines (which seeme *Popish* vnto the new Euangelists) I receiued this parti-

particular from their inſtruction; ſo clearly taught, ſo conformably witneſſed, ſo ioyntly approoued, that, if the grounds of Religion be not vncertain, then this Doctrine is abſolutely free from all exception. And for proofe hereof, I remit me vnto the ſentences of the *Fathers*, wherwith I thought it meete to conclude this diſcourſe.

VVherefore, ſince they that glory in the Fathers (and want neither witt, nor learning for this matter) do impugne this doctrine, and puniſh her profeſſours; how can I thinke, that they do not fight againſt their conſcience, & reaſon? And how can I thinke that any truth will find intertaynement at their hands, when this truth ſo potent, and ſo irrefragable: is thus fondly reiected by my *Caluinian* iudges?

But whom haue they condemned? me? a brother ſome times of their goſpell, a graduate of their ſchooles, a Miniſter of their Church? No; but in me, and with me, reuerend Antiquity, the gray headed *Fathers*, the venerable Doctours, yea holy ſcripture it ſelfe is cenſured by my vnworthy iudges.

VVherefore, as *Ieremiah*, the Patriarch of *Conſtantinople*, wrote vnto the *Lutherans*, ſo may I teſtify, and proclayme vnto theſe men. *The ancient deuines, vvho vvere the light of the Church, you intreate at your ovvne pleaſure; honouring*

See Apolog. Iuſti Caluinij pag. 11. re.

ring & extolling them in vvords but reiecting them in deede; endeuoring to shake them out of our hands, vvhose holy and diuine testimonies vvee should vse against you. VVee see that you vvil neuer submitte your selues vnto the truth.

Finally, as the Patriarch concludeth, that he will haue no intercourse with the *Lutherans*, forasmuch as he is taught by S. Paul to *auoyd an heretick, after the first, or second admonition*, so I (being persecuted by men of this condition) am bound to auoyde them; knowing (as *S. Paul* speaketh) that such (as they) *are condemned by their ovvne iudgements.*

The tenth Motiue.

The Protestants, *for vvant of better meanes to conuince the* Catholiques, *propose vnto them questions of capitall daunger.*

I HAVE often heard the Catholiques complaine, that, where as *they are persecuted for righteousnesse sake*, and for their Religion; yet they are traduced with the crime of obstinacy, disobedience, treason, and such like odious imputations.

But aboue the rest, their iust greife (arising from

from vniuſt vexations, did ſeeme to deſerue great compaſſion, forasmuch as their life, and liuelyhood is allwayes in the mercy of a moſt vnmercifull law, touching *Reconciliation* and the SVPREMACY; matters of high, and capitall nature.

Touching the later of theſe two, I can ſay more, becauſe the bloudy heart of a Caluiniſt did ſeeke my ruine & ſubuerſion thereby. For wheras, in my ſermons, I continually gaue this ſtile vnto his excellent Maieſtie; viz. *in all cauſes, and aboue all perſons, for iuſtice, and iudgment, ſupreme Head, and Gouernour*; the *Caluiniſt* ſuſpecting me not to ſtand throughly affected to the kings *Supremacy*, according to the purport of the law (whereby his *Maieſtie* hath aſmuch ſpirituall Iuriſdictiõ, as euer the Pope, *de facto*, had in *England*; and, by vertue of his ſaid ſupremacy, power of *Excommunication* is graunted by the lord Chancellour vnto the Delegates vpon Appeales, from the Archbiſhopp of Canterbury his courts.) wiſhed M. Vice chancellour to examine me vpon this point, & to require my opinion therein.

Doctour Ray.

26. Henr 8. chap. 1. 1 Edvvard 6. 1 Elizab. See theis things excellently diſcourſed by a Cath. Deuine againſt the fift part of Sir. Ed: Cookes Reports.

VVhich ſeuerity though it was then declined, yet if that other *Caluiniſt* had bene in office (as lately he was) all men may eaſily conceiue into what extremity of perill I had bene caſt.

For

For though I euer did, and shall attribute that right vnto his Majestie, which, by the law temporall (not dissenting from law diuine) is annexed vnto his imperiall crowne: yet I must cõfesse that I did purposely moderate his title of Supremacy (as the law hath established it) becausse I allwayes conceiued, that the stile of *Defensor fidei* (giuen vnto the crowne of *England* by the Pope) did more properly belong vnto him, then the other, which was translated from the Pope vnto the Crowne, by the violence of a King, and by the flattery of his subiects.

Henr. 8.

And if Doctour *Airay* had made a conscience of his Maisters iudgment, he would rather haue condescended vnto the equity of my opinion, then sought to draw my life into the certainty of such a danger.

Caluin. in Amos cap. 6. In epist. 54. ad Mycon.

But theis men are so possessed with malice, & adulation, that they rather desire to satisfie their owne passions, & to winne fauour from their Superiours, then to speake, or do according to the truth which pleadeth for it selfe within their corrupt hearts, and dayly accuseth them before the throne of greatest iustice.

The

The eleuenth Motiue.

The Protestants Manner of proceeding against Catholiques, and Catholique Religion, is absurd in reason, and vnequall in Justice. And hence they are prooued to be Heretickes.

IN my perusall of the ancient *Fathers*, and Ecclesiasticall histories, I did very often obserue theis two things. First; that the Catholick Church had wisedome to discerne Heretticall innouations. Secondly; that she had power to enact necessary lawes for the suppression therof; so that an Heresy could not escape hir censure, nor an Heretick hir iustice.

If *Popery* therefore be Heresy, and *Papists* Heretickes (as some fanatically brand them) then surely the Catholick *Protestăticall* Church is able to shew, that shee, in all ages, hath impugned this Heresy, and that she hath her proper lawes to proceede against Heretticall offendours: If not so; then doubtlesse shee is no more Catholick, then the furious Congregations of *Donatists*, *Arrians*, and such like; who

afflicted the true Church against all order of iustice; being neuer able to shew any Catholick predecessours, who maintayned their opinions, nor any lawes made by them to correct the impugners thereof.

That this is the condition of *Protestants*, I am a witnesse by their disorderly proceeding against the Doctrine, which I deliuered out of the conforme testimonies of the Church.

For wheras it pleased my *Caluinian* iudges to call it POPISH, *erroneous*, *false*, *lying*, absurd Doctrine; they could not reprooue it otherwayes, then *Arrians*, and *Donatists*, that is to say, by reiecting the *Fathers*, and by a tumultuous processe, without any legall course.

And though I required them to deale with me as with an *Heretick*, by refelling my doctrine, and by proceeding *Canonically* against me; yet they oppressed me with authoritie alone; hauing their will for reason, and their power for iustice.

But for asmuch as I haue such abundant proofe for the verity of my doctrine, and that their opinion is condemned in the Churche for no lesse then Heresy, (by *Syricius*, Bishopp of Rome; and a Counsayle there: by *S. Ambrose* Bishopp of *Millayn*, and a Counsayle there) I appeach them confidently as Hereticks for embracing *Iouinianisme*; as Hereticks for contemners

Ambrof: 16. lib epist: epist. 80. & 81.

teminers of Antiquity; and therefore as Hereticks culpable of singular pride.

VVhich infamy if they can washe away from themselues by learning, & honesty, then I will retract my sentence, & confesse my selfe to be an Heretick (for the one of vs must needs be Hereticks) howsoeuer euery ingenuous, & indifferent man must needs confesse, that they did not cary themselues as they should haue done to prooue me guilty of this crime.

The tvveluth Motiue.

The superiour Magistrates amongst the Protestants *concurre vvith their subordinates, to suppresse the truth, and to oppresse the patrones therof, against all equity, and conscience.*

THOVGH there be a very nere connexion betwixt the superiour, and inferiour Magistrate, yet since all Magistracy is ordayned for the conseruation of truth, and iustice aswell in the Church, as in the commonwealth (nay much more in the first, then in the second) it is very requisite, that the superiour should yeald redresse, where the inferiour hath done a wrong; and that rather respecting

the cause, then the persons, he should minister equity vnto both with an impartiall hand.

For which consideration, when my petty iudges had oppressed me according to their owne humours, and passions; I appealed vnto my Lord of *Canterbury* his Grace; in regard of his Academicall soueraignty ouer me, and them (being our honourable *Chancellour*) and much more in respect of his Archiepiscopall dignity; he being the Primate of our Church; persuading my selfe also, that as he is more high in place, so he would haue bene more equall in iustice; and specially in this cause, since his Grace hath sufficiently manifested himselfe (and hath bene so generally reputed) to be auerse from *Caluinisme*; & my hope was, that his present place had not changed his former vnderstanding.

Tempora mutantur, & nos mutamur in illis.

To whom though I truly vnfolded the whole businesse, and acquainted him with all circumstances therunto belonging; yet his Grace seeming to fauour Caluins opiniõ (but how cõscionably, it shalbe now referred vnto the iudge of all the world; and he will reueale it in the appointed time) putt me of with continuall delayes.

But his Grace had iust reason to expect a strong resolution in me; since I did appeale vnto him to do me iustice only, & much more to giue

to giue his verdict vpon the Doctrine it selfe. For, otherwayes, no fauour, nor benefit what soeuer could yeald contetment vnto my greiued soule.

I leaue it vnto others to consider, how his Grace standeth affected vnto truth: as for me, I trust, that I haue giuen a sufficient demonstration, on my part, that I would rather loose my liberty of speach, then that shee should want my vttermost defence.

Here the indifferent Reader may also conceiue with me, that if my Doctrine had bene liable vnto a iust censure, then surely his Grace would haue made no stay to condemne it in solemne manner; especially since it was so publiquely taught, so earnestly defended by me; and since I did now entirely desire him to do me iustice without any fauour.

But since this Doctrine was not subiect vnto his condemnation, why then had his Grace so little reuerence vnto the eternall truth of God, and so small respect of me, that he would suffer it to be so indignely censured by his vicegerent, & leaue me helplesse from such iniurious oppression? his pretenses to the contrary (if he haue any) are nothing but sneaky euaporations.

I am nothing, and worse then nothing. But I pleaded for iustice. In what? In a point

of faith. When? being violently oppressed. Before whom? my most proper iudge, to whom the decision of theis things doth most fitly appertayne. For what end? the honour of God, and his gospells sake, which I truly deliuered, and for which I was shame fully intreated.

* * *

The testimonies of the Fathers touching *Euangelicall Counsayles.*

TO M

TO M. DOCTOR KING DEANE OF CHRIST-CHVRCH in *Oxford*, and Vicechancellour of the Vniuersity, H. L. vvisheth health and saluation in Christ IESVS.

SIR, *though your vvill vvas your lavv to punish me vvithout my offence, yet it shall not be your sanctuary to defend your selfe, vvithout more sufficient reason.*

For as you conuented me before a selected Caluinian *assembly, so novv I conuent you, and them, before all men in the assured confidence of my good cause, and in the comfortable peace of my sincere heart.*

And since you dealt vvith me as a Magistrate, by the strength of your authoritie, you must geue me leaue novv to deale vvith you as a Scholler, by the validity of argumẽts.

Finally; because I vvish your future happinesse, I cannot omitt to acquaynt you vvith your present misery, vvhich I vvill lay forth before your eyes in Syllogistical manner

and then I will referre you vnto the cõsultation of your owne heart.

1 Whatsoeuer doctrine is founded vpon Scripture, according to the conformable opinion of the ancient Church, that is a point of Catholique faith.

But the doctrine of *Euangelicall Counsayles* is founded vpon Scripture, according to the conformable opinion of the ancient Church.

Therefore the Doctrine of *Euangelicall Counsayles* is a point of Catholique faith.

The *Maior* is a maxime in all Christian schooles.

The *Minor* is prooued by the ensuing testimonies of the Fathers: vvhose vniforme verdict in this behalfe is the iudgment of the Church.

2 Whosoeuer doth obstinately impugne any point of Catholique faith, he is an heretike.

But Doctour *Kinge*, *D. Aglionby*,

D. Airay, D. Hutton, D. Benefield &c. do obstinately impugne a point of Catholique faith.

Therfore *D. King, D. Aglionby &c.* are heretikes.

The *Maior* is granted by all men of iudgment, and is confirmed by S. *Augustines* rule. De hæres ad Quod vult D. in perorat.

The *Minor* is prooued by their owne proceedings against me in this particular.

Euery heretike is bound to recant his heresy, or els he is liable to the punishment, decreed in the Canonicall lavv of the Church. 3

But *D. King, D. Aglionby, &c.* are heretikes.

Therfore *D. King, D. Aglionby &c.* are bound to recant their heresie, or els they are liable to the punishmēt decreed in the Canonicall lavv of the Church.

The *Maior* is cleare of itselfe.

The *Minor* is prooued already.

And because it shal appeare yet more

sensi-

ſenſibly, I pray you to conſider, that vvhoſoeuer reiecteth the ioynt conſent of FATHERS in a poynt of doctrine (as *D. King* doth herein) he is an heretick; and this I vvil briefly declare by foure euidences.

Epiſt. 1. ad Leon. cap. 1. FIRST: by the teſtimony of *Flauianus* Patriarch of *Conſtantinople*, ſaying: *Hæretici eſt præcepta Patrum declinare, & inſtituta eorum deſpicere.*

In Concil. Chalced. SECONDLY: by the teſtimony of *Eudoxius* admitted in a general Councel: *qui non conſentit ſacroſanctorum Patrum expoſitionibus, alienat ſe ab omni ſacerdotali communione, & a Chriſti præſentia.*

See Sozom. l. 7. c. 12. THIRDLY; by the proceedings of the moſt Chriſtian emperour *Theodoſius* againſt the proud, diſtracted Hereticks: who would not ſubmitt themſelues vnto the iudgements of the venerable Fathers.

See Vincent. Lir. cap. 42. FOVRTHLY: by the practiſe of the *Epheſine* Counſayle agaynſt *Neſtorius*: vvho vvas iudged an heretick, not onely

in

in regard of the matter it self, vvherein he erred damnably, but in regard of the manner of triall by the holy *Fathers*, vvhich his contemptuous spirit did vtterly decline. Many also of those Fathers by vvhose testimony the cause was then handled agaynst *Nestorius*, are the very same, vvhose verdicts I shall novv produce agaynst *D. King*, and against his abettours vvhosoeuer.

veterum Interpretum scripta perdiscere dedignatus est. See Socrat. l. 7. c. 32.

NOTA

An

An honourable *grand-Jury* of 24. Fathers, testifying the distinction betwixt *Legall Precepts*, & EVANGELICALL COVNSAYLES, by their vniforme verdict.

§. 1. FATHERS OF THE LATIN CHVRCH.

CYPRIANVS (anno Dom. 240.) de disc. & hab. virg. sect. 17. & 18. Serm. de Natuit. Christi.

OVR Lord doth exhort vs vnto Virginity, but he imposeth not the yoke of necessity. Though mariadge be good, and instituted by God, yet Virginity is more excellent, which the commandement doth not compell vs vnto, but the COVNSAYLE OF PERFECTION doth perswade.

OPTAT. Mileuitan. (370) lib 6. contra Parmenian.

Virginity is a thing of will, not of necessity. VVherefore *S. Paul* answered that *touching virgins he had no* PRECEPT *of our Lord; but yet he gaue* COVNSAYLE &c.

AMBROSIVS (380) lib. 10. ep. 81.

De viduis.

The Apostle doth not cõmand Virginity, but perswade it; for that is not commanded, which is *aboue the lavv*. No woman is cõpelled vnto

vnto a single life by the authority of any precept, but thereafter rewards proposed vnto diuers virtues. VVe do not reprehend the one to praise the other, but we praise all, that those things may be preferred, which *are chiefest*. Mariadge is honourable, but *Virginity is more honourable*; for *he that giueth his virgin in Mariadge, doth well; but he that giueth hir not, doth better*. VVherefore, that which is good, is not to be auoyded; but that, which is better, is to be preferred. And for this cause Virginity is not imposed, but proposed; whence the Apostle sayeth; *Concerning virgins I haue no* PRECEPT, *but I giue* COVNSAYLE. *Counsayles* are more then *Precepts*; and therefore when one sayd vnto our Sauiour, *all theis things haue I done*, (viz. pertayning vnto the law) our Lord answered, & sayd; *sell all that thou hast*, &c. VVhich was a *Counsayle* &c.

That which is commanded, must be performed; and, if we do it not, there is a punishment remayning. For that is commanded in vayn, which is left in the free choyce of him, vnto whom it is commanded. Meruayle not therefore, if, in this prouocatiõ of the flesh, the life of Angells be not required of vs, but taught vnto vs. For where *Counsayle* is giuẽ, there is the free will of him that offereth; but where a *Precept* is, there is a necessity in him that obayeth, &c.

HIERONYMVS (382) contra Iouinian. lib. 1. de verbis A. post. 1 Cor. 7. 25.

Our

AVGVSTINVS (400) Serm. 61. de Tempore

Our Lord did not giue a *Counsayle*, but a *Precept* vnto vs in his ghospell, that we should loue our enimyes. A *Precept* is one thing, but a *Counsayle* is an other. There is *Counsayle* giuen to preserue Virginity, to abstayn from wyne, and flesh; to sell our goodes, and to giue them vnto the poore. But to do good, and to decline from euill, and to keepe iustice, it is a *Precept*. Of Virginity it is sayd; *he that can receiue it, let him receiue it*; but it is not sayd of iustice; he that *can* do it, let him do it: for *euery tree, that bringeth not forth good fruict, shall be hewen downe, and cast into the fire*. He that performeth a *Counsayle*, shall haue the greater glory; but he that keepeth not a *Precept*, shall be damned, vnlesse he repent. *Vide plura in lib. 1. de Adulterinis coniug. cap. 14. de sanctâ Virginitate, cap. 14.* &c. Consider also how D. *Field* doth confesse, that AVGVSTINE *is the greatest of all the Fathers, and worthiest deuine, that the Church of God euer had since the Apostles times*; whose iudgement in this point is conformable vnto the other Fathers, and founded euidently vpon the holy Scripture.

Of the Church. pag. 170.

PAVLINVS (410.) ep. 4. ad Seuerum Sulpit.

Our Lord was the good *Samaritane*, and *S. Paul* was the Maister of the Inne, who did supererogate, when he added this *Counsayle* (beyond the *Precept*) concerning the Virginall estate.

Virgi-

Virginity is not vnder the cõmandement; for then Mariadge were forbydden. VVherefore *S. Paul* had no precept touching *Virgins*; that being of greater reward, which is offered, and not commanded.

SEDVLIVS (450.) in 1. Cor. 7.

The Apostle had no *Precept*, but he gaue his *Counsayle* touching Virgins; and hereby he did erogate more then he had receiued.

FVLGENTIVS (480.) in præfat ad Monimum.

Some are not iudged, and raigne; who transcend the precepts of the law by a more perfitt vertue, and performe more, by a prompt deuotion, then they were obliged vnto. For whereas our Lord sayeth; *Go, and sell all that thou hast*, &c. it is not spoken generally vnto all, but, by a speciall commandement, vnto the perfitt. For if it did bynde all men, then it were a sinne to possesse any thinge. But it is one thing, which is prescribed vnto all, and an other thing, which is commanded vnto those, that aspire vnto perfection. Thus *Paul* preached the gospell freely &c. *Vide plura, lib.* 15. *cap.* 19.

GREGOR. Magnus (600.) lib. 26 in Iob. cap. 24. & 25.

All men are bound vnto perfection as farre as the cõdition of their life can permitt; but no man is bound to the cõdition of virginall life. &c.

The Apostle did supererogate, when he gaue the *Counsayle* of Virginity, whereof there is no precept. Likewise; whereas our Lord, did ordayn, that those, who preach the gospell, should liue thereby, *S. Paul* would not vse that power, &c.

BEDA (710.) in Luc. 18.

There

ANSELMVS (1080.) in 1. Cor 7 25.

There is no *Precept* touching Virgins, but Counsayle onely. Our Lord did not command Virginity, least he might seeme to condemne Mariadge. VVherefore he loueth Virgins more then others, inasmuch as they performe that, where vnto they were not obliged.

BERNARD. (1140.) de præcept. & dispens. cap. 10.

The rule of *S. Bennet* is proposed vnto euery man, it is imposed vpon none. It doth profitt, if it be deuoutely vndertaken, & kept; and yet it doth not hurt, if it be not vndertaken. It is a voluntary thing, and not necessary; howbeit, he that doth voluntarily intertayn it, must necessarily retayn it; for he maketh it a necessity vnto himself, inasmuch as euery man is bound to performe his vowes. But that is an happy necessity, which prouoketh vs vnto better thinges.

§. 2. FA-

§. 2. FATHERS OF THE GREEKE CHVRCH.

THose thinges, which we performe beyond our obligation, we performe not by reason of any *precept*; as for example. *Virginitie* is not a debt, which we ought to pay; neither are we commanded thereunto: but we offer it vnto God aboue that, which we are bound vnto. For S. *Paul* sayeth; *Concerning Virgins I haue no commandement of our Lord, but I* ~~*[illegible]*~~ *giue counsaile.*

ORIGENES (anno Dom. 230) in Rom. cap. 15.

There are instituted two maners of liuing in the Church of God. The one doth euen exceede our nature, and the cõmon disposition of men: for it desireth not mariadges, nor children, nor welth; but declineth from the vsual life of other men, and out of the singular loue of celestiall thinges, is addicted only vnto the seruice of God. This is a perfit manner of life in Christian Religion.

EVSEBIVS (330.) de demonstrat. Euangel. lib. 1. cap. 8.

VVho euer was the author of keeping Virginity? Nay, who taught not that this vertue could not be performed? And yet our Sauiour hath bene so powerfull in theis precepts, that children, not ripe for the discipline of lawes, do professe virginity, which is aboue the law.

ATHANASIVS (340.) de Incarnat verbi. He meaneth not that any precept doth impose virginity, but that Christ deliuered his rules, &c.

BASILIVS (380.) de vera virginitate.

VVe intend not to impose virginity vpon men, by way of *Precept*, but we insinuate the cleanenes therof vnto such, as purpose to buy the pretious iewell therof. For, *concerning virgins, I haue not the precept of our Lord, onely I geue counsaille*. God did not appoynt vnto vs a precept of virginity, either in the law, or in the gospel. For he that had instituted Matrimony, and bad men to *multiply &c.* by what precept could he inioyne virginity? He would not that the merit of so excellent a vertue should be vnder the compasse of a law; but he would haue it to be the token of a noble minde, which freely, and without the necessity of a precept, doth, for the desire of vertue, performe that, which surpasseth all the commandements, & is beyond the measure of our humane nature. Mariadge is naturall, but virginity is aboue nature, and is not tyed by the bondes of the law: it offereth vnto God the rare vertue of incorruption, as a pretious gift. Therefore our Lord did no where geue vs a law of virginitie; knowing well, that it is proper vnto a soule, which is addicted vnto the study of vertue. For when he hard one saying; *it is not expedient to marry*; he (purposing to shew the excellency of virginall estate) answered; *all receiue not this saying*. And the Apostle (following him) *commaundeth* those thinges in his epistles,

which are necessary in this life; but he decreeth nothing of virgins. Onely, when he was asked touching this matter, he sayd (in imitation of our Lord) *Concerning virgins I haue no precept, but I giue counsayle &c.*

In our Christian lawes, some things do impose a necessity of obaying, and they can not be pretermitted without danger. Other thinges bynde vs not with any necessity, but consist in our free will, and choyce. VVherefore if any man keepe them, he shall haue much honour, and reward; and they that fulfill them not, may not feare any perill thereby.

NAZIANZ. (380. Orat. 1. in Iulian.

The vvord (lavv) is not taken precisely here for a thing imposed, but generally for the reuealed vvil of God.

God doth not command impossible thinges; for many do exceede the cõmandements themselues. He doth no where command vs to preserue virginity, and to possesse nothing. VVherefore *S. Paul* sayeth; *Concerning Virgins I haue not any precept from our Lord; onely I giue Counsayle.* Thou seest no law here, but an aduise; thou seest him not commanding, but perswading; the first is a matter of necessity, the second of will. I do not command (sayth *S. Paul*) least I should burthen you; but *I giue Counsayle*, that I may allure you. Likewyse, concerning Pouerty, there is no commandement: neither did our Lord say simply; *sell all that thou hast*; but, *if thou vvilt be perfitt.* If thou performest it, I will crowne thee; if thou doest

CHRYSOST. (380.) hom. mil. 8. de Pœnit.

not performe it, I will not punish thee. For those things, which are done by commandement, receiue not such recompence: but those things, which are done freely, haue a plentifull reward, &c.

THEODORET (440.) in 1. Cor. 7.25.

VVhen the Apostles sayd; *if it be so, it is not good to marry*: our Sauiour answered; *all men receiue not this saying*: and agayn *he that can receiue it, let him receiue it*. For which cause, the diuine Apostle, *S. Paul*, sayeth; *I haue no precept from our Lord, but I giue Counsayle*. I bring no law, but I yeald my aduise, &c.

Dorotheus Dorotheus Abbas (520.) doctr. 1. prope med.

VVorthy, and illustrious men do not onely pay yerely tributes, but also they giue free gifts vnto their kinges. Likewyse our Fathers did not onely obserue the due precepts of God, but also they offered vnto him their voluntary gifts; as *Virginity*, and *Pouerty*. For theis thinges are gifts; because they are not commanded. Our Lord sayed not vnto the Lawyer; *sell all that thou hast*, as commanding, but as counselling him. For that particular [*if thou vvilt*] is the speach of one that giueth Counsayle, and imposeth not a precept. VVherefore our Fathers, with their other virtues, offered vnto God *Virginitie*, *Pouerty* &c.

MAXIMVS Monachus (640.) Centur. 4. de Charitate, cap. 67.

Those things which we do according to the will of God, are done partly vpon commandement, and partly without, and, as I may

say,

say, by a voluntary oblation. As for example. To loue God, our neighbour, our enimy; not to commit adultery, not to kill &c. theis things can not be transgressed without condemnation. But *Virginitie*, *Pouerty* &c. belong not vnto the *commandement*; for they are in the nature of *gifts*.

Christ prescribed not virginity vnto vs, as promulgating a law (for, according to his saying, *all men receiue not this word*) but he taught it vnto vs in deed, and hath giuen vs power to embrace it.

DAMASCEN. (730.) orthodox. fid. lib. 4. cap. 25

The Apostle, speaking of virginitie, doth not deliuer a *Precept*, but giueth *Counsayle*.

OECVMEN (1070.) in 1. Cor. 7.

There are many things, which are not commãded, but are left vnto our free choyce; as *Pouerty*, *Virginitie*, &c. For our Lord sayeth; he that can, let him receiue it.

THEOPHYLACT (1071. vid. Baron. Tom. 11. anno Dom. 1071.) In cap. 1. ad Titum v. 5.

An Aduertiſement to the Reader.

I Deſire thee (good Reader) to vnderſtand, that I freely offered vnto my aforeſayd Iudges, and vnto other learned men in *Oxford*, and elſwhere, to take their choyce of any of theis four reaſonable propoſitions.

FIRST. *If I can not approoue, and iuſtify my Doctrine, by the vniforme conſent of all Antiquity, ſucceſſiuely from the Apoſtles, I will publickly abiure it.*

SECOND. *If my Iudges can diſprooue it by the verdict of any one Orthodox writer, that euer liued in the communion of holy Church, I will recant it.*

THIRD. *If I can not prooue that their opinion is hereſy, and condemned by the Church, I will intertayn it.*

FOVRTH. *If any article of Religion, accepted by the Church of* ENGLAND *it ſelf, and*

6

d eſtabliſhed by vniforme conſent, be plainely againſt my Doctrine, I will ſubmitt my ſelf vnto it, and yeald vnto this manner of triall.

Theis petitions, & demands (though full of equity) could find no acceptance at my Iudges hands. Conſider therefore the quality of theis men, & the goodnes of their Religion: which hauing no conformable grounds, ſuſtayneth it ſelf meerely by fraud, inſolency, and oppreſſion.

FINIS.

A correction of [illegible]

Pag.	Lin.	Reade.
9.	21.	theis thinges.
24.		brought in the money
[illegible]	19.	impugning.
[illegible]	26.	dischardge.
[illegible]	18.	now I resolued.
25.	7.	performest it.
25.	12.	will in his word.
29.	4.	censure.
	14.	syncerely.
30.	14.	Liber presciencia.
32.	22.	at the sleepy.
40.	24.	exacted.
41.	34.	hir.
49.	10.	perceperunt.
70.	20.	their
73.	7.	Charinthians.
[illegible]	10.	in deed:
	16.	extimescit.
81.	26.	against
88.	9.	Scitis.
	10.	præcisum.
100.	3.	could not deny.
119.	10.	I giue Counsayle.
130.	9.	bade men.
	25.	heard, expedient.

In the Margent.

Pag.	Reade.
13.	Virginity.
25.	Millenar.
31.	Monimum.
	Timoth.
[illegible]	nihilum,
65.	originall,
97.	Cledon.
111.	by a Catholick.
Pag. 132.	Dorotheus.
Pag. 133.	Titum.

20 JY 63

It may please the courteous Reader to pardon theis, with some other, faults passed in the impression; and to consider what difficulties we haue in vsing strangers herein.

M 1 G
S

12 Motives 89.

Popery 94